

LIBRARY

RL

OF THE

Theological Seminary.

PRINCETON, N. J.

Cas PER AS 122 .L72 v.14
She Royal Asiatic Society of
Boc Great Britain and Ireland.
Journal of the Royal Asiatic
Society of Great Britain &

A DONATION

FROM

Robt. L. Kennedy Esq

Received

Dec 28 1874.







Digitized by the Internet Archive
in 2016



JOURNAL
OF THE
ROYAL ASIATIC SOCIETY.

VOL. XIV. PART I.

MEMOIR

ON THE

BABYLONIAN AND ASSYRIAN
INSCRIPTIONS.

BY

LIEUT -COL. H. C. RAWLINSON, C.B.,

OF THE HON. EAST INDIA COMPANY'S BOMBAY SERVICE, AND POLITICAL AGENT AT BAGHDAD.

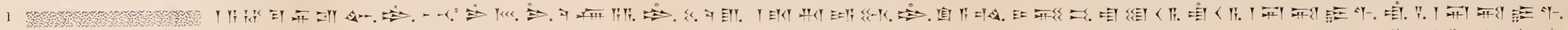
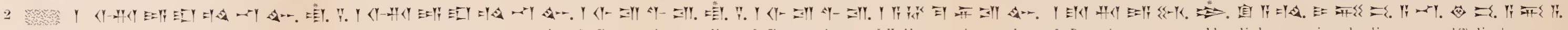


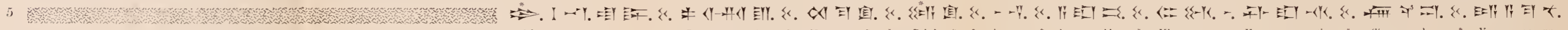
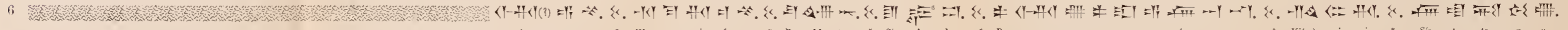


LONDON:

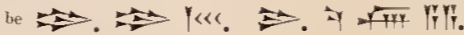
JOHN W. PARKER AND SON, WEST STRAND.

BABYLONIAN TRANSLATION OF THE GREAT PERSIAN INSCRIPTION AT BEHISTUN.





(The writing on the left half of the Tablet is entirely effaced.)




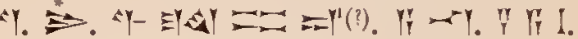
- 1 
Ego Darius, rex magnus, rex regum, Hystaspis filius, Arsamis nepos, * Ila kha ma ni s 'n melek. (- -). (- - -) * Par ša i. melek. * Par šu. * Da ri ya šar. melek. ki ha m. i gab bi. at t u a. ab u a. * Vas ta š pi. ali. sa. * Vas ta š pi.
Achæmenensis, rex gentium Persicarum; rex Persidis. Par. II. Darius rex (- - -) dicit: mihi pater meus Hystaspes; pater qui Hystaspis
- 2 
 * Ar ya ra m u 'a. abi. sa. * Ar ya ra m n 'a. * Si s pi s. abi. sa. * Si s pi s. * Ha kha ma ni s 'a. * Da ri ya šar. melek. ki ha m. i gab bi. a n. eb(1) li. ha g a.
Arsames; pater qui Arsamis, Ariaramnes, pater qui Ariaramnis Teispes; pater qui Teispis Achæmenes. Par. III. Darius rex (- - -) dicit: ob hanc
- 3 
*rationem nos ul tu. alu t. i n iv(1). ha ga ni. ul tu. abu t. (- -) u ni. melek iv(1). su n. * Da ri ya šar. melek. ki ha m. i gab bi. VIII. aš. eb(1) (- -) ya. at t u a. aš. pa na. t u a. melk ut. i t ipu su.*
Achæmenenses appellamur, ab antiquo oriundi(1) sumus; ab antiquo stirps noster reges fuere(1) Par. IV. Darius rex (- - -) dicit: octo e genere meo ante me regnum egeve;
- 4 
ego novus; diutissime nos reges fuius. i gab bi. aš. is vi. sa. * Hu ri mi š d 'a. an ku. melek. * Hu ri mi š d 'a. melk ut. an ku. it libu(1) n. * Da ri ya šar. melek. ki ha m. i gab bi. ha g a.
Par. V. Darius rex dicit: gratiâ Oromasdis ego rex; Oromasdes reguum mihi præbuit. Par. VI. Darius rex (- - -) dicit: hæc
- 5 
sunt provincie, quæ mihi in potestatem venire; gratiâ Oromasdis ego melek. su n. at tur. * Pa r šu. * Nu va * * Babel * * Aš šur. * A ra bi. * Mi šar. aš. Var ra ti. * S'a par du. * Y u va nu.
rex earum factus sum: Persis; Susiana; Babylonia; Assyria; Arabia; Egyptus; (quæ) in Mare; Sparta; Ionia;
- 6 
Media; Armenia; Cappadocia; Parthia; Zorangia; Ar o vu. * Khu va ri š vu. * Ba kh tar. * S'u k du. * Pa r u ja ra e ša n na; * Ki(m) mi ri. * S'a t ta g u.
Aria; Chorasnia; Bactria; Sogdiana; Parapanisus (aut Gandaria); Cimmerii (aut Sacæ); Sattagydia;





¹ The asterisk under a character denotes a non-phonetic determinative; if placed above, it shows the character to be an ideograph.





² > < is very doubtful—the expression may possibly be  "rex regum Persicorum."
³ The eight characters overlined cannot be depended on.
⁴ This letter is lost in the rock, and is supplied conjecturally.





⁵ The letters answering to —t and to par are undistinguishable on the Behistun rock; but a different type is here observed (𐎠 answering to —t and to 𐎡 to par), in order to prevent confusion.
⁶ Indistinct at Behistun, but restored after the Nakhsh-i-Rustam Inscription.





7    
 ha ga n e t. (- - -) sa. an ku. i z iv v 'a. in ni. aš. is vi. sa. * Hu ri mi s d 'a. a n. a n ku. ep na iv(?). it tu ru n. man da t ta.
Arachosia, Meia, in toto XXIII. provincie. Par. VII. Darius rex dicit: *hæ provinciæ quæ mihi in potestatem venire meam; gratiâ Oromasdis ad me subjectos fuere; tributa*

8    
 a n. s a s. ip nu su 'a. * Da ri ya šar. melek. ki ha m. i gab bi. aš. bi v(?) (- - -) ha ga n e t. (- - -). pi t ki(?) (- - -). a n. s a s.
mihî attulere; quod illis a me dictum est, nocte dieque illis *id fecere.* Par. VIII. *Darius rex (- - -) dicit: inter provincias has homo bonus (qui erat,) illum*


9    
 aš. is vi. sa. * Hu ri mi s d 'a. di n a t. ut t u a. aš. bi v.(?) (- - -) ha ga n e t. hva sa s (- -) sa. la. pa ni ya. at t u a.
bene fortuna fovi; homo qui irreligiösus erat, illum bene punitum puniti; *gratiâ Oromasdis quæ data a me a provinciis his possessa sunt; quod a me*

10    
 ki ha m. i gab bi. * Hu ri mi s d 'a. melk ut. it libu(?) n. * Hu ri mi s d 'a. is ši. libu(?) n. a di. eli. sa. melk ut. ha ga ta.
dictum, id ab illis factum est. Par. IX. Darius rex (- - -) dicit: Oromasdes (mihî) reguum præbuit; Oromasdes opem tulit adeo ut regno hoc



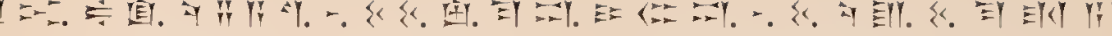
11    
 an ku. — — nu s. * Da ri ya šar. melek. ki ha m. i gab bi. ha g a. sa. an ku. e bu s. aš. is vi. sa. * Hu ri mi s da. up ki. sa. a u. melek. a tu r.
potirer; gratiâ Oromasdis hoc regno ego potior. Par. X. *Darius rex (- - -) dicit: hoc (est) quod ego feci, gratiâ Oromasdis, postea quod rex fiebam:*




12    
 s u. ha kan nu. a n. melek. it tur. sa. * Kam bu zi ya. ha ga s u. akhi su. * Bar zi ya. abi. su n. imi. su n.
Homo, Cambyzes nominatus, Cyri filius, nostrum e stirpe, prius ille hic rex fiebat; Cambysis hujus frater ejus Bardes; pater eorum, mater eorum


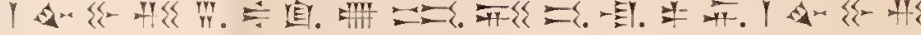

13    
 * Kam bu zi ya. it du k. a n. * Bar zi ya. a n. hva ki(?). nl (- - - - ki). sa. * Bar zi ya. d i k. op ki. * Kam bu zi ya. a n. * Mi šar.
idem erat; postea Cambyzes istum Bardem occidebat; cum Cambyzes occidit Bardem, ad regnum decretum(?) (erat) quod Bardes occisus (esset); postea Cambyzes ad Ægyptum




¹ This letter is otherwise unknown—it may perhaps be .
² One letter here is wanting.




³ It is doubtful whether this was ever lettered.
⁴ One letter is apparently wanting.




14   
 * Mi sar. it — —, up ki. hva ki(?) eb(?) bi. b i s. it ur kan. up ki. par s a t. aš (- -). lu(?) ma du. i vi du. aš. * Par šu. * Ma da i.
proficiscbatur; cum Cambyses ad Egyptum profectus esset, postea regnum in (malum cecidit;?) postea mendacia in provinciis abundantia fiebant, in Perside, Medi,

15   
 b a. ul tu. * Pi si 'a klu va du. A ra ka t ri 'a. ti(?) v. sumu s. ul tu. eb(?) bi. (- -) XIV. (- -) sa. (- - -). t u. a n.
et alius provinciis. Par XI. Dicit Darius rex: homo Magnus erat, Gomates nominatus, ille surrexit; a Pissichudid, Aracadres mons, nomen ejus, ab eo loco, die 14 mo mensis Tu, in

16   
 * Kam bu zi ya. up ki. hva ki(?), gab bi. la. pa ui. * Kam bu zi ya. it t ik ru 'a. au. eli su. it ri ku 'a. * Par šu. * Ma da i.
eo tempore surrexit; ille regno ita mentitus est: "Ego Bardes sum, Cypri filius, frater Cambysis," postea populi omnes a Cambyse rebelles fiebant; ad illum transibant; Persis, Media,

17   
 is sa bad. up ki. * Kam bu zi ya. mi tu. tu ra. nau ni su. m i t. * Da ri ya sar. melek. ki ha nu. i gab bi.
et aliam provincia; imperium ille rapuit; in 9^{mo} die mensis — — tunc eunt ita ille imperium rapuit; postea Cambyses obiit; erat fatum ejus mors.(?) Par. XII. Darius rex (- - -) dicit:

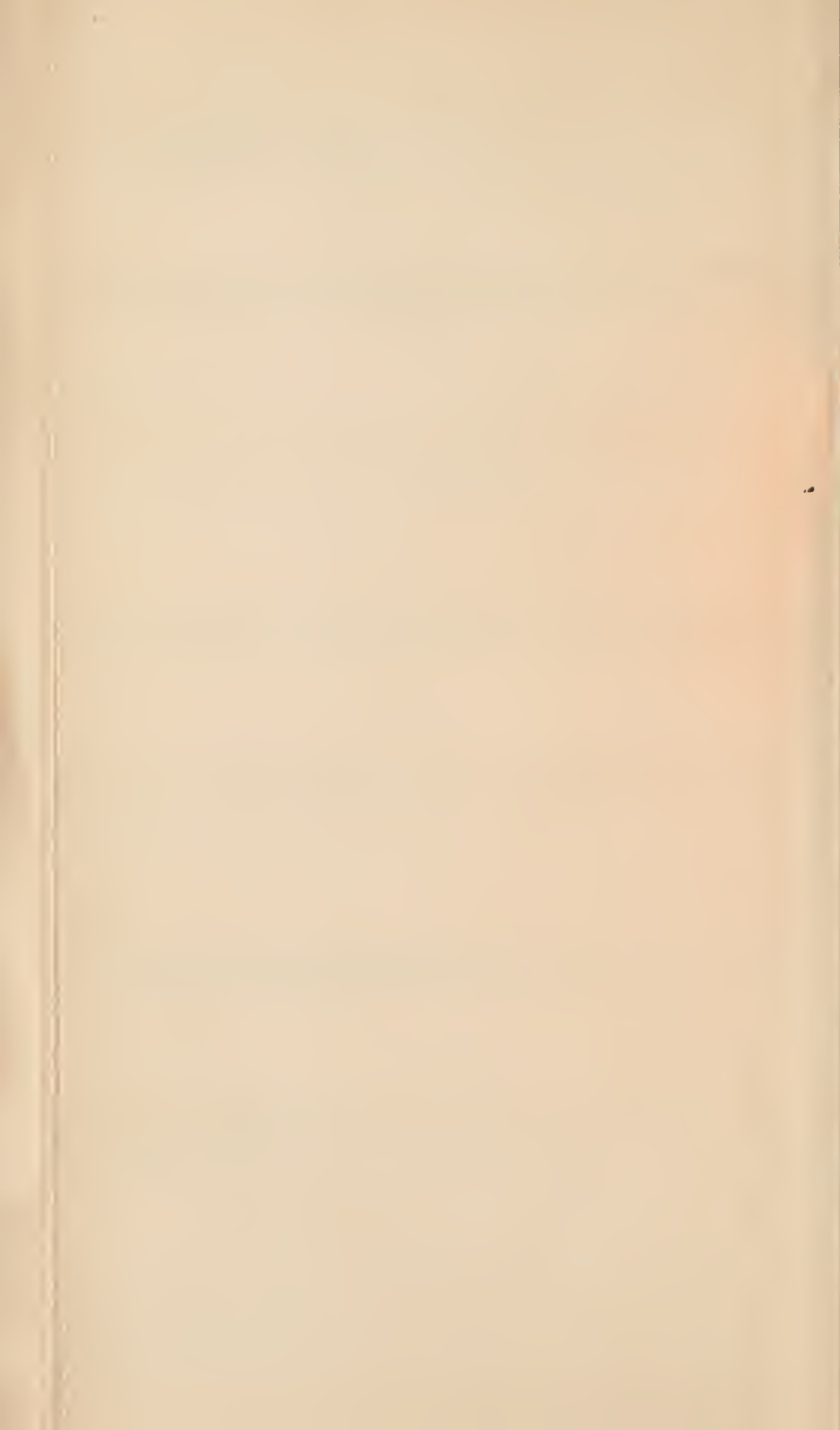
18   
 g. ul tu. a bu t(?) at tu n a. sa. (- - -) u ni. si uit(?), up ki. * Gu m a t. la ga s u. Ma gu s. melk u t. a n.
istud imperium quo Gomates Magnus orbaverat Cambyseni, istud imperium ab antiquo nostrum stirpis fuerat; postea Gomates ille Magnus regnum ad

19   
 an — — — — ui — za. aš ba t. s u. au. melek. it tur. * Da ri ya sar. melek. ki ha nu. i gab bi. man ma. y a nu.
se transtulit, et Persidem, et Mediam, et alias provincias; ille secundum vota fecit (?); ille rex fiebat. Par. XIII. Darius rex (- - -) dicit: aliquis non erat

20   
 * Gu m a t. la ga s u. Ma gu s. melk u t. ik ki vu. hva ki(?). m a du. la. pa ni su. ip ta bit(?).
non Persicus, non Medicus, non nostrum e stirpe aliquis, qui a Gomate illo Mago imperium raperet; regnum valde ab eo meturbat(?);

¹ This letter is very doubtful—it may be .

² The first letter of this word is very indistinct; it may be read  fully as well as ; and the last letter has the appearance of , rather than of any of the forms of *t*.



21

ku. uv va. — — — is. la. hu va s̄ sa nu. sa. la. * Bar zi ya. an ku. a s̄ sa. * Ku ra s. nian ma. i (- - -) u. as̄. eli
sape declaravit regno, quod alterum Bardem noverat, ob hanc rationem declaravit ita " nobis(1) non suspectum (sit) ut non Bardis ego (sum), qui (i. e. filius) Cyri:" aliquis non ausus est, circum

22

up ki. uu ku. * Hu ri mi s̄ da. li ni ta. (1) * Hu ri mi s̄ da. is̄ si. libu(1) n. as̄. is̄ vi. sa. * Hu ri mi s̄ da.
Gomatem, quem Magni, nansquisque sistens (erat), donec ego accedebam; postea ego Oromasdem adorabam; Oromasdes opem ferebat; gratiū Oromasdis

23

Gumat. ha ga = u. Ma gu s. va. (- - -) tur ep iv(1). sa. it ti. as̄. er. (1) Si khi u va t ti 'a. mat(1). Ni s̄ sa i. sumu s. sa. as̄. * Ma da i.
die 10^{ma} mensis () cum fidelibus militibus ego occidebam Gomatem eum Magum, et homines principes qui cum eo (erant); in castello Sictachote regio Nisau nominata, que in Mediā,

24

* Hu ri mi s̄ da. melk u t. an ku. it libu(1) u. * Da ri ya šar. melek. ki ha u. i gab bi. melk u t. sa. la. pa ni.
illic enim occidebam; imperio enim ego orbabam; gratiā Oromasdis ego rex firmam; Oromasdes regnum mihi præbuit. Par. XIV. Darius rex (- - -) dicit. imperium quod a

25

val ta kan. zi s̄. an ku. o ta bu s. bit iv(1). sa. ilu iv(1). sa. * Gu m a t. ha ga s u. Ma gu s. ib bu l(u) an ku.
nostrum stirpe ablatum erat, id ego recuperatum faciebam; ego id firmiter stabilivi; ut olim ego feci; templa deorum que Gomates ille Magnus dejecerat, ego


26

* Gu m a t. ha ga s u. Ma gu s. i ki — — — su nu t. an ku. bva ki. as̄. as ri s(u). val ta kan. zi s̄. * Par šu. * Ma da i.
restitui; officia sacra, cantationem, entumque restitui gentibus, quas Gomates ille Magus orbaverat illis; ego regnum firmiter id stabilivi ut olim, Persidem, Mediam,

27


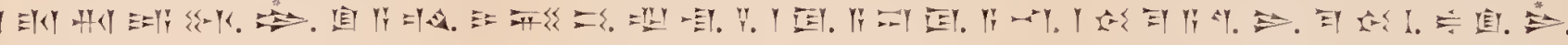
as̄. is̄ vi. sa. * Hu ri mi s̄ da. ha g a. an ku. e ta bu s. au ku. up (na) ta ki t. a di. eli. sa. bit. at tu u. as̄. as ri s(u).
et alias provincias; quod ab iis ablatum erat ego retuli illis; gratiū Oromasdis hoc ego feci; ego molitus sum, donec gentem nostrum firmiter eam


¹ A doubtful sign upon the rock; it rather resembles , but that letter has the power of kam, which will not suit the name here represented. According to the Persian orthography, the sign in question should have the value of kt.


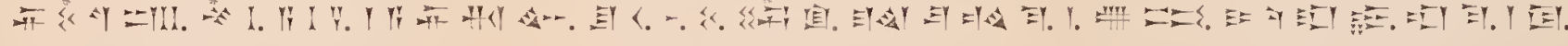
² This letter is much defaced, the form rather resembles , which, however, is otherwise an unknown sign.






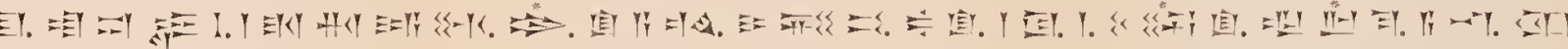
28  
as. š vi. sa. * Hu ri mi s da. eb(l) b u. sa. * Gu m a t. ha ga s u. Ma gu s. bit at tu u. la. is su v. * Dy ri ya šar.
stabiliri; ut olim ita ego molitus sum, grati Oromaslis, adeo ut Gomates ille Magus gentem nostrum non deleat. Par. XV. Darius



29  
* Da ri ya šar. melek. ki ha m. i gab bi. al la. sa. an ku. a du k. a n. * Gu m a t. * Ma gu s. up ki (- - -)
res dicit; hoc est quod ego feci postquam res fiebam. Par. XVI. Darius rex (- - -) dicit; postquam ego occidissem Gonitum Magum, postea homo

30  
it ha y va. i gab bi. uv va. an ku. melek. Nu va * up ki. * Nu va * iv(l). it t ik ru 'n. lu. pa ni ya.
Atines nominatus, Opatarmis filius, ille in Susiana surrexit; dicit ita: "ego rex Susianum;" postea Susiani rebelles fiebant a me;



31  
* Ni din ta bel. suma s. a s sa. * Ha ui ri 'n. s u. as. * Babel * it ha y va. an. lya ki(l). i par ra š. uv vu. an ku.
ad eum Atinem transibant; rex fiebat Susianum; postea homo Babylonicus, Nuditabelus nomine, filius Eniris, ille in Babylonia surrexit; ad regnum mentitus est ita. "ego

32  
it t i(-l). * Babel * it ta ki r. melk u t. * Babel * is ša bad. * Da ri ya šar. melek. ki ha m. i gab bi.
Nabochodrossor sum, qui Nabonmudi filius;" postea res Babylonica tota ad eum Nuditabelum transibat; Babylon rebellis fiebat; imperium Babylonicum ille rapuit. Par. XVII. Darius rex (- - -) dicit

33  
ku. at du ku s. * Da ri ya šar. me'ek. ki ha m. i gab bi. up ki. an ku. an. * Babel * al lak u a n. eli
postea ego mitterbam ad Susianum; ille Atines victus adducebatur vel nec; ego occidebam illum. Par. XVIII. Darius rex (- - -) dicit; postea ego ad Babylonium properedibam; ad

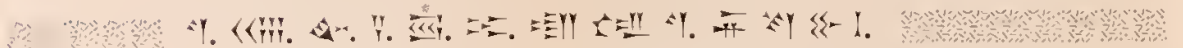

34  
hya ki, l). sa. * Ni din ta bel. as eli. di k (-). hya su z zu. a ma. ku l lu 'n. (- -), (- - -) ma li. up ki. au ku. lya ki, l).
eum Nuditabelum qui Nabochodrossor appellabatur; capio qua Nuditabeli super naves(!) ascendi, illic clausere flumen Tigridem omnino;(!) postea ego ayneu





ratibus disponebam; hostes in angustias adducebam; eorum locum invadebam;

 Oromasdes *opem fersbat;* *gratiã* *Oromasdis flumen Tigrilem transibamus,* *debellari*


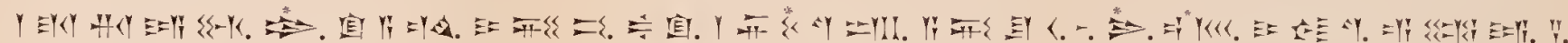
 (- -) XXVI (- -) sa. (- -) Kau ši l at. ni ta bu s. * Da ri ya šar. melek. ki ha m. i gab bi. up ki. an ku. au. * Babel * at ta hvis(l). an. * Babel * la. ka sa du. aš. er. Za za n uu. sumu s. sa. aki(l). (- -). * Kib rat *

copias Nuditabeli; die 26 mo mensis Kau prælium committibamus. Par. XIX. Darius rex (- -) dicit: postea ego ad Babyloniã accedebam. ad Babylonem cum accedissem, in urbe Zazun nominatã secundum flumen Euphratem,



 lu. nv. va. an ku. * * Nebu kudur ussur (— — — — —) up ki. ša l at. ni ta bu s. * Hu ri mi š da. iš ki. libu(l) u. aš. iš vi. sa. * Hu ri mi š da. hva ki(l). sa. * Ni din ta bel.

Naditabelus, qui dicit ita: "ego Nabochodrossor sum," veniebat cum copiis coram me neiein instruens; postea prælium committebamus; Oromasdes opem tulit: gratiã Oromasdis exercitum quem Naditabeli

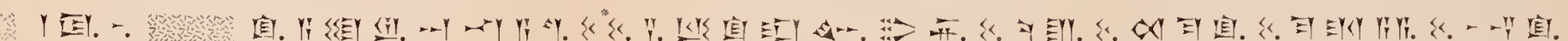
 šal at. ni ta bu s. (- -) (— — — — —) * Da ri ya šar. melek. ki ha m. i gab bi. up ki. * Ni din ta bel. lu ga s u aš. * (- - -). i su t. e li ya. sa.

ego debellavi multam; prælium committebamus die II mo mensis (— — — — —) Col. 2, Par. 1. Darius rex (- - -) dicit: postea Naditabelus ille cum hominibus fidelebibus qui

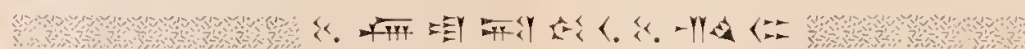

 bi a na sha at ta hvis(l). aš. iš vi. sa. * Hu ri mi š da. Babel * aš ša bad. va. * Ni din ta bel. aš ša bad. up ki. an ku. aš. * Babel * a n.

equites erant, ab eo loco ad Babyloniã fugiebat; postea ego ad Babylonem progrediebar; gratiã Oromasdis Babyloniã capiebam et Naditabelum capiebam; postea ego ad Babyloniã

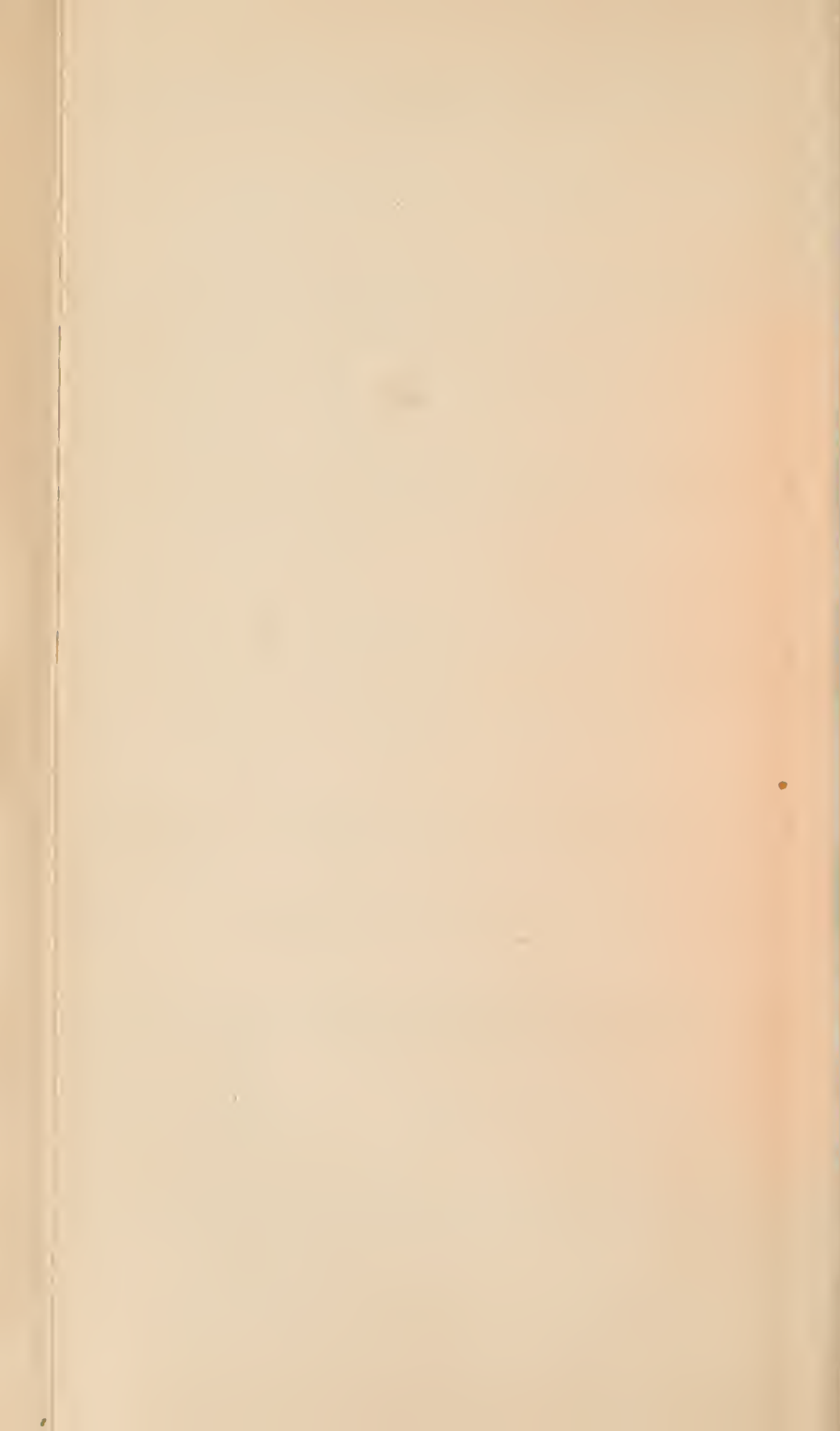
 * Da ri ya šar. melek. kiham. igabbi. adi. eli. sa. an ku. aš. Babel * n tu r. an n a t. (- - -) sa. ik ki r 'n. in ni. * Par šu. * Nu va * * Ma du i. * Aš šur *






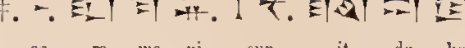

Naditabelum occitebam. Par. II. Darius rex (- - -) dicit: ilium ego in Babylone evam hã (sunt) provinciã quæ rebelles fiebant a me; Persis; Susiana; Media; Assyria;










 * Ša t ta g u. * Ki(m) mi ri. * Var ti ya. sumu s. a s sa. * Si u sa kh ri s. aš. er. Ku gu na k ka. aš. * Par šu. a sib. s n. aš. * E lu ti. it l av va.


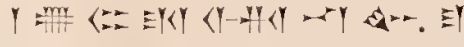
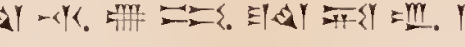
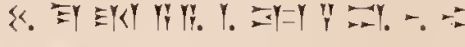

Armenia; Parthia; Margiana; Subtygria; Sacã. Par. III. Darius rex dicit: homo, Martins uominitus, flius Sinsicvis, in urbe Cyganaco, in Perside habitans, ille in Susianã surverit;


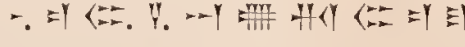
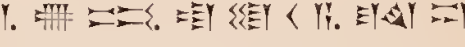

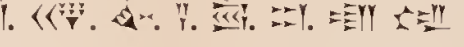
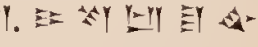







42       
 ny va. an ku. melek. * Nu va * a n. * Var ti ya. ha ga s u. sa. aş. eli. sun. rab u. aş. ra ma ni. sun. it dn ku s. * Da ri ya şar. melek.
 rei Susianæ dicebat ita: "ego rex Susianæ." Par. IV. Darius rex dicit: (— — — —) postea Martium; ille qui super eos princeps inter copias eorum (erat), occidit eum (Martium.) Par. V. Darius rex




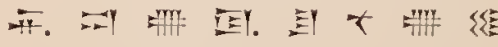
43       
 * Pa r u var ti s. uv va. au ku. * Kha sa t ri t ti. (- -) sa. * Hu va ki s tar. up ki. hva ki(?). sa. * Ma da i. ma la. aş. bit. la. pani ya.
 dicit: homo Phraortes nominatus, Medus, ille surrexit, Mediæ rei dicebat ita: "ego Xathrites (sum) e stirpe Cyararis;" postea copias Mediæ quæ se tenebant domi a me

44      
 rebelles fiebant; du. up ki. an ku. hva ki(?), al ta par. an * Ma da i. * Hu vi da r u 'a. sumu s. (- -) rab t(?) a. * Pa r éa i. a n.
 ad eum Phraoetem transibant; ille rex fiebat Mediæ. Par. VI Dicit Darius rex: copias Persiæ et Mediæ quæ apud me erant, hæ fideles erant; postea ego exercitum emittebam ad Mediæ; Hydarnes nominatus, homo mihi subjectus Persicus, ad

45     
 * Hu vi da r u 'a. it ti. hva ki(?). it ta hvis. an. * Ma da i. an. ka sa du. aş. er. Va ru 'a. sumu s. sa. * Ma da i.
 principatum exercitûs eum constitutebam; ita illis dicebam: "exite, eam rem quam Mediæ debellate, quæ mea non appellatur;" postea Hydarnes cum copiis proficiscatur, ad Mediæ cum accessisset in urbe Marus nomine Mediæ,

46      
 eo loco prælium committebat cum aş. is vi. sa. * Hu ri ni s da. hva ki(?). at t u a. it du k. an. ni k ru t. ha ga su n. (- -) XXVII (- -). sa. (- -) Ab. sí l at. i t ip sn 'a.
 Medis; qui Medorum præcipuus erat paululum resistere non potuit; Oromasdes mihi opem tulit; gratiâ Oromasdis copias meas debellabant rebelles illos; die 27 no mensis Ab prælium committebant;

47     
 K am ma bad. sa. aş. * Ma da i aş. ob(?) bi. i tag ga lu 'a. pa ni ya. a di. eli. sa. an ku. al la ku. an. * Ma da i
 (— — — — —) postea copias meæ in regione Campadâ quæ in Mediâ in eo loco attendebant me donec ego advenissem ad Mediæ.

48    
 hva ki(?). ni k ru t. sa. la. i lu(?) vu 'a. in ni. d u k. sn u u t
 Par. VII. Dicit Darius rex: postea Dadarses nominatus, Armenicus, mihi subjectus, eum ego emittebam ad Armeniam; ita illi dicebam: "Esis, copias rebelles, quæ non obediunt mihi, debella eas;"

¹ The letters overlined cannot be depended on.

² This sign may possibly be . It is very indistinct.



49
postea Dadarses progressus est; cum Armeniam accedisset, tum rebelles congregati rediere coram Dadarsen
 a u. o pi su. ta kha sa. up ki. * Da da r sn. sa l at. ki. su n. i ta bu s. aš. er. Z u z. su nu s. i n. * Hu ra s sal.
 ad pugnandum; postea Dadarses praelium cum iis committebat, in urbe Zoza nominatâ in Armeniâ;

50
Oromasdes mihi opem tulit; gratiâ Oromasdis exercitus meus
copias rebelles debellabat; in 6^{to} die mensis () praelium commissum est. Par. VIII. Dicit Davins rex: secundu
 ni k ru t. ip lu ru nu v. it ri ku 'a. a n. tar ši * Da d ar su. a n. o pi su. ta kha sa. up ki. i t ip sn. sa l at.
 rebelles congregati rediere coram Dadarsen ad pugnandum; postea committabant praelium

51
ad urbem Armeniae, Tigris nominatam;
Oromasdes mihi opem tulit; gratiâ Oromasdes exercitus meus copias infusus debellabat; in 18^{to} die mensis (- -) committabant
 šal nt. it du k. aš. eb(?) bi. su n. DXLVI. va. bul lu. ta. vaz zab bi tu u. DXX. up ki. aš sa ui t. III. ni k r n t.
 praelium; occidebat ex iis 546, et suspendebat(?) e captivis 520; postea lectio rebelles

52
Dadarsen aciem instruens; committabant praelium ad castellum Armenia (- -) nominatum; Oromasdes mihi opem ferebat;
 aš. is vi. sa. * Hu ri ni š da. lva ki(?) at t u a. au. ni k ru t. it du k. (- -) IX. (- -). sa. (- -) (- -). i t ip sn. sa l at.
 gratiâ Oromasdis copias mea rebelles profligabant die 9 mo mensis (- -) committabant praelium;

53
Postea Dadarses scorsum a me se tenebat (- -) donec ego advenissem Mediam. Par. X. Davins
 * Da ri ya šar. melek. ki ha m. i gab bi * Hvu ni š ši. sn mu s. (- -). rab t(?) a. * Par ša i. a n. * Hu ra s sad.
 (- - -) dicit Vomises nominatus, homo mihi subjectus, Persiens ad Armeniam

54
emittebam; ita illi
dicebam: "Eri, res quae rebellis, mea non appellatur, eam debellu." Postea Vomises iter faciebat; cum Armeniam accedisset,
 ni k ru t. ip lu ru nu v. it ri ku 'a. a n. tar ši. * Hva ni š ši. a u. ep isu. ta kha sa. up ki. i t ip su. sa l at.
 rebelles congregati rediere coram Vomisen ad pugnandum; postea committabant praelium;

55
in regione Assyriae (- -) nominatâ; Oromasdes mihi opem tulit; gratiâ
Oromasdis copias meae exercitum quem infusum profligaverat, in XV^{to} die mensis (- -) occidere
 it du k. aš. eb(?) bi. su n. MMXXIV. aš. sa ni t. (- -). ni k ru t. ip lu ru nu v. il li ku 'a. a n. tar ši. * Hva ni š ši. a n. o pi su. takha sa.
 2024. secundo (II) rebelles congregati rediere coram Vomisen ad pugnandum;



V. 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 I. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. I 𐎠𐎡. II 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢.

sa. (- -). (- -). i t ip su. şul at. it du k. aş. eb(?) bi. su n. MMXLV. va. bul lu. ta. vaz zub bi t. MDLIX.
mo mensis (- -) commisero praelium; occidere ex iis 2045, et suspensere(?) ex captivis 1559.

𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢.

a n. * Ma da i. a n. ka sa di. a n. * Ma da i. aş. er. Ku n du ru. eu mu s. aş. * Ma da i.
r faciebam; aggrediebar ad Mediam; cum accedissem ad Mediam, in urbe Kundura appellatâ in Mediâ,

𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢 𐎠𐎡𐎢.

* Hu ri mi ş da. is şi. libu(?) n. aş. is vi. sa. * Hu ri mi ş da. hva ki(?). sa. * Pa r u var ti s.
m committebamus; Oromasdes opem tulit; gratiâ Oromasdis exercitum quem Phraortis

𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢.

li ya. sa. pa ş. ti ra iv.(?). ta. a ma. il ur u. aş. mat. Ra g 'a. su nu s. aş. * Ma da i. up ki. a n ku. hva ki(?).
equitibus ab eo loco fugiebat ad regionem Raga nominatam in Mediâ; postea ego exercitum

𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢.

(- - -) hva ki(?). gab bi(?). iv va ru s. up ki. aş. şa ki p. aş. er. Ha ga ma ta nu. al ta kan us.
ad fores meos vinctus retinebatur (- - -) res tota videbat illum; postea ad crucem in urbe Ecbatand affixi eum;

𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢.






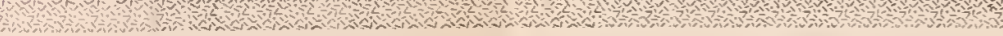

i gab bi. a n. hva ki(?) uv va. an ku. melek. (- -) sa. * Hu va ku is tar. up ki. an ku. hva ki(?). * Ma da i.
mihî rebellis fiebat; ille dicebat ad rem ita: "ego rex e stirpe Cyaxaris;" postea ego copias Medicas

𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢. 𐎠𐎡𐎢. 𐎠𐎡𐎢 𐎠𐎡𐎢.

it ti. * Si t ra n kam ma. i bu s su. * Hu ra mi ş da. is şi. libu(?) n. aş. is vi. sa. * Hu ra mi ş da.
velum cum Sitratachme commiseri; Oromasdes opem tulit; gratiâ Oromasdis

eso signs are hardly to be depended on.



- 63  *copiae quae meae cum exercitum quem infensum profligabant, et*
Sitratachmem capiebant et apportabant ad me; postea illius ego et nasum et aures abscindobam, et eum deducebam; ad fores meos tinctus retinebatur; *res*
totala videbat illum; postea in urbe Arbela ad crucem feci eos occisos et suspensi eos. (1)
(aut. suspensus)
hva bi(?) gab bi iv va ru s. up ki. as. er. Ar b i l. as. sa ki p. as kn n. su n. d i k. va. bul lu.
- 64  *Par. XV. Dicit Darius rex: hoc est quod a me factum in Media. Par. XVI. Dicit Darius rex: regiones Parthia et Hyrcania nominatae, mihi rebelles fiebant; sub ditione*
Fraortis eo appellabant; Hystaspes pater meus in Parthia habitans
* Pa r u var ti s. — s u. * Vas ta s pi. ab u a. as. * Pu r t u. a sib n.
- 65  *ille copias (- - - -); postea Hystaspes cum*
copiis fidelibus proficiscebatur; praelium committebat cum hostibus ad urbem Parthiae, Hyspaestes nominatam;
Oromasdes opem tulit; gratia Oromasdis Hystaspes debellavit rebelles illos, die 22 mo
* Hu ra mi s da. is si. libu(?) n. as. is vi. sa. * Hu ra mi s da. * Vas ta s pi. it duk. a n. ni k rn t. ha ga su n. (- -) XXII. (- -).
- 66  *mensis (- -), (- - - - -) Col. III., Par. I. Dicit Darius rex: postea ego copias Persicas emittebam ad Hystasperm a Rhage;*
postea quod copiarum ad Hystasperm accedissent Hystaspes (cum) copiis hic
up ki. sa. hva ki(?) au. eli. * Vas ta s pi. ik su da. * Vas ta s pi. hva ki(?). s a t.
- 67  *proficiscebatur; committebat praelium cum hostibus ad oppidum Parthiae*
Patigrapana nominatum; Oromasdes mihi opem tulit; gratia Oromasdis, Hystaspes eas copias quas infensas profligavit; erat die primo mensis (- - -) quod
commisere praelium; occidit ex iis 6560, et suspensit(?) o captivis 4182.
i t ip su. sal at. it du k. as. eb(?) bi. sun. VIDLX. va. bul lu. ta. vaz zab bit. IVCLXXXII.
- 68  *Par. II. Dicit Darius rex: postea provincia mea fiebat; hoc est quod a me factum in Parthia. Par. III. Darius*
rex (- - -) dicit: regio Margiana nominata contumax(?) mihi fiebat; homo Phraates nominatus,
* Da ri ya sar. melek. ki ha m. i gab bi. mat. Var gu 'a. su mu s. at di (- -) ra. an ni. ma (- - -) (- - -) * Pa ra d 'a. su mu s.
- 69  *Murgensens enim duce[m] constituerunt; postea*
ego emittebam quendam Persicum, Dadarsem nominatum, mihi subjectum, Bactriae Satrapam; ita illi dicebam: "Ezi, eam rem debella, quae mea non appellatur;"
postea Dadarses proficiscebatur cum copiis; commisit praelium cum Murgensibus;
up ki. * Da da r su. it ta hvi. it ti. hva ki(?). i t ip su. sal at. ki. * Var gu va i.

¹ There is some doubt about the form of this letter, it may possibly be .



70

Oromasdes mihi opem tulit,
gratiâ Oromasdis cupie meâ cum veni quam infensam dehellabant omnino; die XXIII mensis () comunitabant praelium, Dadarses occidit

as, eb, bi. sun. 1VCCIIH. va. bul lu. ta vaz zab bit. VIDLXII. * Da ri yu şar. melek. ki lu m.
et suspensit(?) a captivus 6562. Par. IV. Darius rex (- - -)

71

idit postea regio mea
febat; hoc est quod a me factum in Buctiâ, Par. V. Darius rex dicit postea hamo Veisdatrs nominatus in oppido Tarba, in regione

us * Y u ti ya. su mu s. aş. * Par şu. a si b. s u. it la v va. aş * Par şu. i gab bi. a n. lva ki(?)
Iotia noninutâ in Perside habitavit; ille surrexit in Perside, dicit ml rem

72

utu "equi Bactres sum qui Cyri filius," tui cupie Persico qui domi erant, a societate meâ remota, a me rebelles fiebant; ad eum Veislatem transibant; ille rex fiebat Persidis.

* Da ri ya şar. melek. ki lu m. i gab bi. up ki. m kn. lva ki(?) sa. * Par şu. v i nt.
Par. VI Darius rex (- - -) dicit. postea ego copias quas Persidis (- - -)

73

et Medie, que apud me erant, Artabardes nominatus Persicus, mihi subjectus, cum illarum duceâ constituebam; qui ulteriv

hva ki(?), sa. * Par şu. it ti ya. it ri ku 'a. * Ma da i. up ki. * Ar ta var zi yu. it ti. hva ki(?).
copie Persidis cum me valere (ad) Mediam; postea Artabardes cum cupus

74

proficiscbatur Persidem; eam Persidem advenisset,
Kucha nominatum oppidum Persidis, eo loco ille Veislates, qui Bactres appellabatur, veniebat cum copiis, coram Artabardem aciem instruens;

n - - - hvi, l i t ip su şa l nt. * Hu ra ma ş da. is ki. libu(?) n. aş is vi. şa * Hu ra ma ş da.
postea commiserit praelium, Oromasdes opem tulit; gratiâ Oromasdis

75

copie mea eas cupius quas Veisdatris dehellabant omnino; die XII^{mo} mensis (- -) tunc erat praelium commiserit, (- - - - Par. VII. Darius rex dicit postea

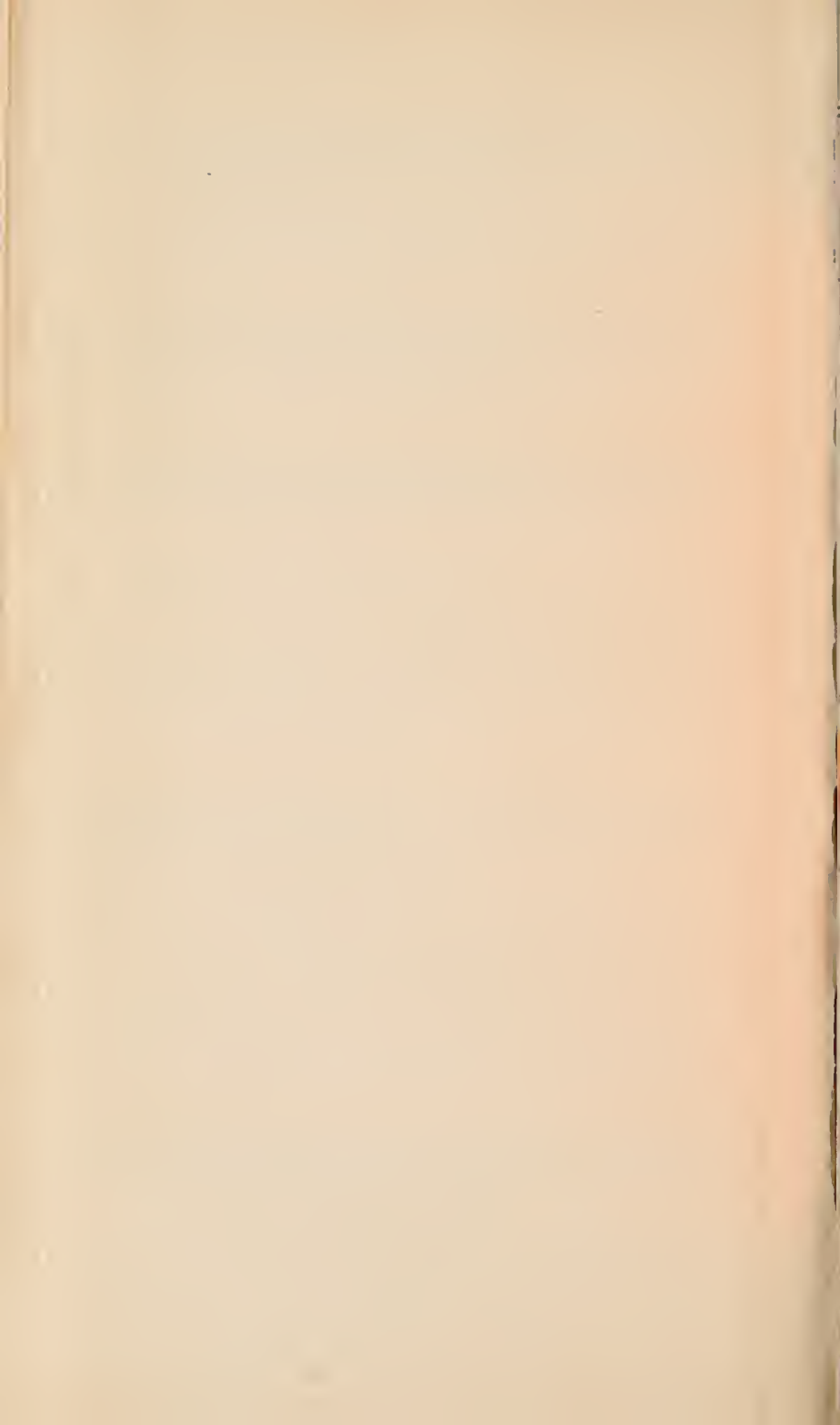
* Hu vi ş il a t. ha ga s u. it ti. hva ki(?). i şut. o li ya şu. pa k. ti ru iv(?) il ur n. a n.
Veisdatres ille cum copiis fidelibus equitibus, fugiebat ad



76



Pissichadnam; ab eo loco cum exercitu rursus
veniebat coram Artabardem aciem instruens, ad montem, Parga nominatum, praelium commiserit;



* Hu ra ma ş da. is ki. libu(?) n. aş is vi. şa. * Hu ra ma ş da. hva ki(?). nt t n a. it da k. a n. hva ki(?). şu. * Hu vi ş d a ti.
Oromasdes opem tulit; gratiâ Oromasdis copie mor dehellabant exercitum Veisdatris;



¹ This space was never lettered.


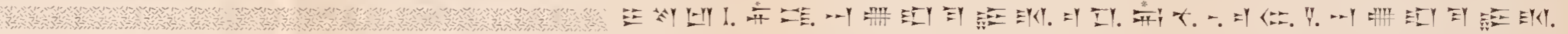


77  
commisere praelium in sexto die mensis (- - -) et cum * Da ri ya şar. melek. ki ha m. i gab bi. up ki. au ku. * Hu vi ş d a t. ha ga s u. va. (- / tur ep iv(?) sa. it ti su. gab bi. aş. şa ki p.
Veislatem captivum fecere, et homines präcipuos qui cum eo erant cepere. Par. VIII. Darius rex (- - -) dicit: postea ego Veislatem illum et homines präcipuos qui cum eo (erant), omnes ad crucem

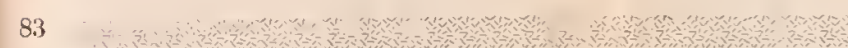
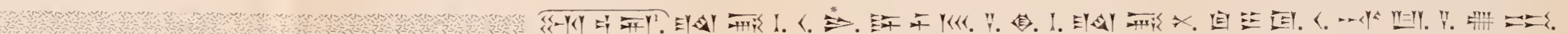
78  
uffiri, ita eos in urbe Persidis, Chulidia nominatä, trucidavi (— — — — —) Par. (- -) Darius rex dicit. hoc est quod ego in n * Par şa. al ta bu s. * Da ri ya şar. melek. ki ha m. i gab bi. * Hu vi ş d a t. ha ga s u. sa. ik b u.
Perside feci. Par. IX. Darius rex (- - -) dicit Veislates ille qui appellabatur

79  
Bardes, ille copias cum duce emittebat Arachotiam, adversus hominem Persicum, mihi subjectum, Vibannum nominatum, qui fuit Satrapas * Ha ru kha t ti. uv va. al ka n. * Hu vi va n 'n. du k 'a. va. a n.
Arachotue; (dicebat) ita (illis): "Erite, Vibannu debellate et

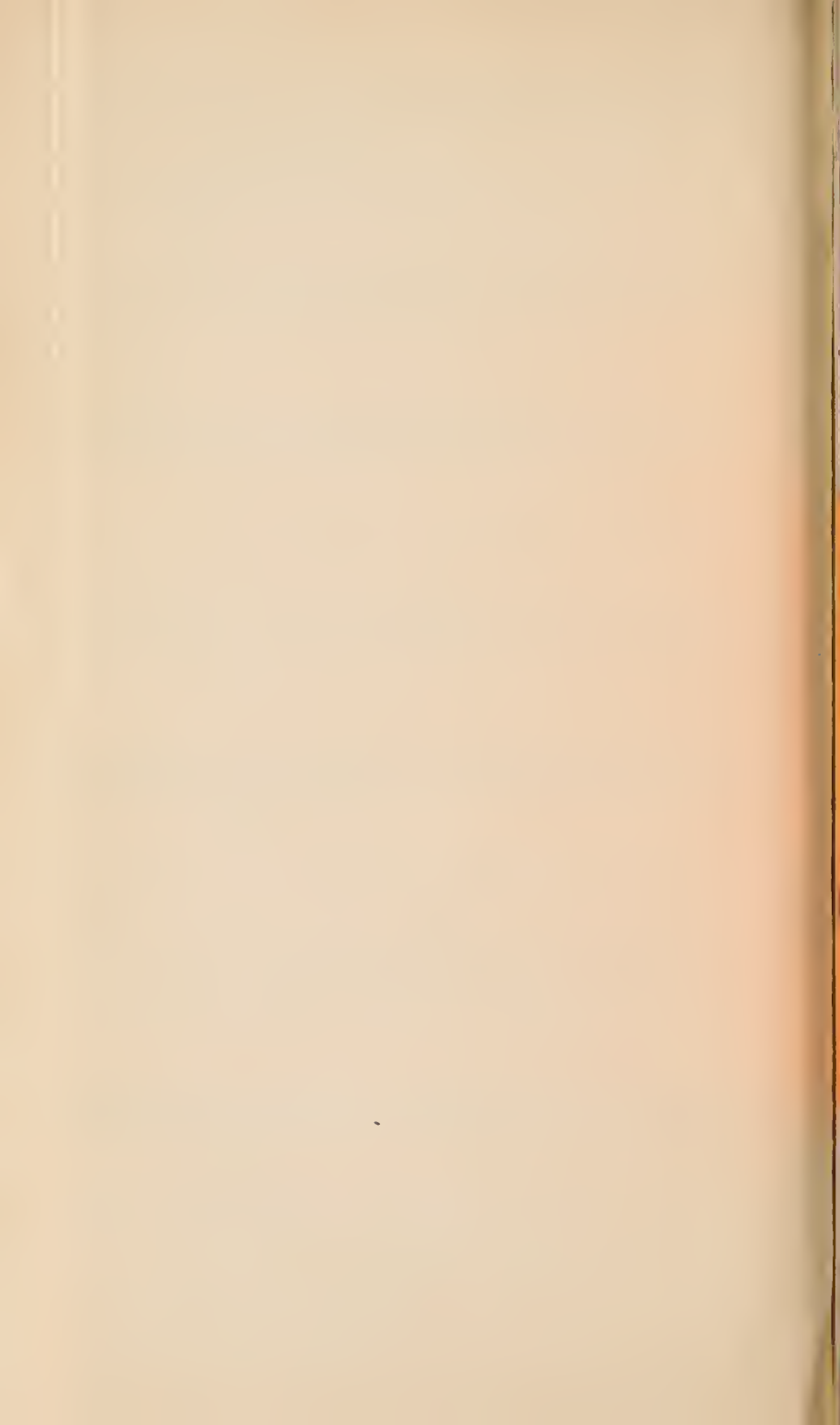
80  
rem qui Durio regi obedit," tum illa copia eribant, quas Veisdates emiserat contra Vibannu, aciem instruente; ad castellum, Capiscanes nominatum, i t ip su. şa l at. * Hu ru ma ş da. is şi. libu(?) n. aş. is vi. sa. * Hu ra ma ş da. hva ki(?).
commisere praelium; Oromasdes open tulit; gratiä Oromasdis coque


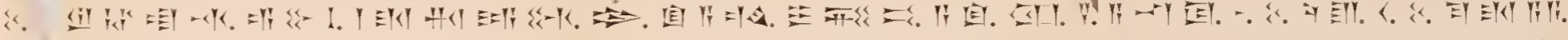
81  
mea cum exercitum i t ip sa. şal at. * Hu ru ma ş da. is şi. libu(?) n. aş. is vi. sa. * Hu ra ma ş da.
infensum rebellabant omnino; die XIII^{mo} mensis () praelium committebant; iterum rebelles congregati rediere coram Vibannu aciem instruente; in regione, Gadytia nominatä, commisere praelium, Oromasdes open tulit; gratiä Oromasdis

82  
copia mea up ki. (- - -). ha ga s u. (- - -). hva ki(?). ra l n. sa. * Hu vi ş d a t. is lu r. it ti. hva ki(?). i şut. e li ya.
exercitum infensum profligavit, in VII^{mo} die mensis (- - -) praelium commiserat (- - -) Par. XI. Dicit Darius rex: postea homo ille qui istius exercitus dux (erat) quem Veisdates emiserat, cum copiis fidelibus



83  
equitibus fugiebat, Arsuda nominatum castellum, ultra eum locum transgredebatur; postea Vibannu cum agmine insequens proficiscebatur; eo loco captivum vaz zab bit. it kunu s. va. (- - -). tur ep iv(?) sa. ki. su. it kun nu. d i ka. va. bul lu. sa. hva ki(?).
fecit cum, et homines präcipuos qui cum eo fecit (eos) occisos et suspensit (eos)(?), copiarum (aut. suspensos)

¹ The letters overlined are all doubtful


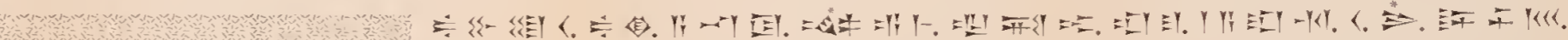




84  
dux revivificavit (— — — — —) Par. XII. *Darius rex dicit: postea regio mea fiebat; hoc est quod in* *Arachotiā* *fecit.* Par. XIII. *Darius rex* (- - -) *dicit: illum ego in Perside et Media*



85  
eram, secundo Babylonii rebelles fiebant a me; *hva ki(?)*, su. * Babel * uv va. a n ku. * * Neba kudur ussar. a s sa. * * Nebu ut. ap ki. *hva ki(?)*, su. * Babel * lu ja ni ya.
Homo Armenicus, Aracus nominatus, Numitis filius, ille surrexit in Babyloniam; in regione Babylonis, Dabanā nominatā, surrectus, ille dicit *rei* *Babylonis* *ita.* "Ego *Nubochodrossor*, *qui Nabaniili?*" *postea rex qui Babylonis* *u ur*





86  
rebellis fiebat; ad eam Aracum transibat; *nu* (— — —) *sun*, ul ta par. uv va. a lak u. d n k. a n. *hva ki(?)*, m k ra t.
Babylonem ille cepit; ille rex Babylonis fiebat. Par. XIV. *Darius rex dicit: postea ego copias emittebam ad Babylonem; Intaphres nominatus, Merkus, mihi subiectus, eum ducem constituēbam;* *ad* *eos emittebam(?)* (*dicens*) *ita:* "Erite; *irbellite* *copias* *rebellis*

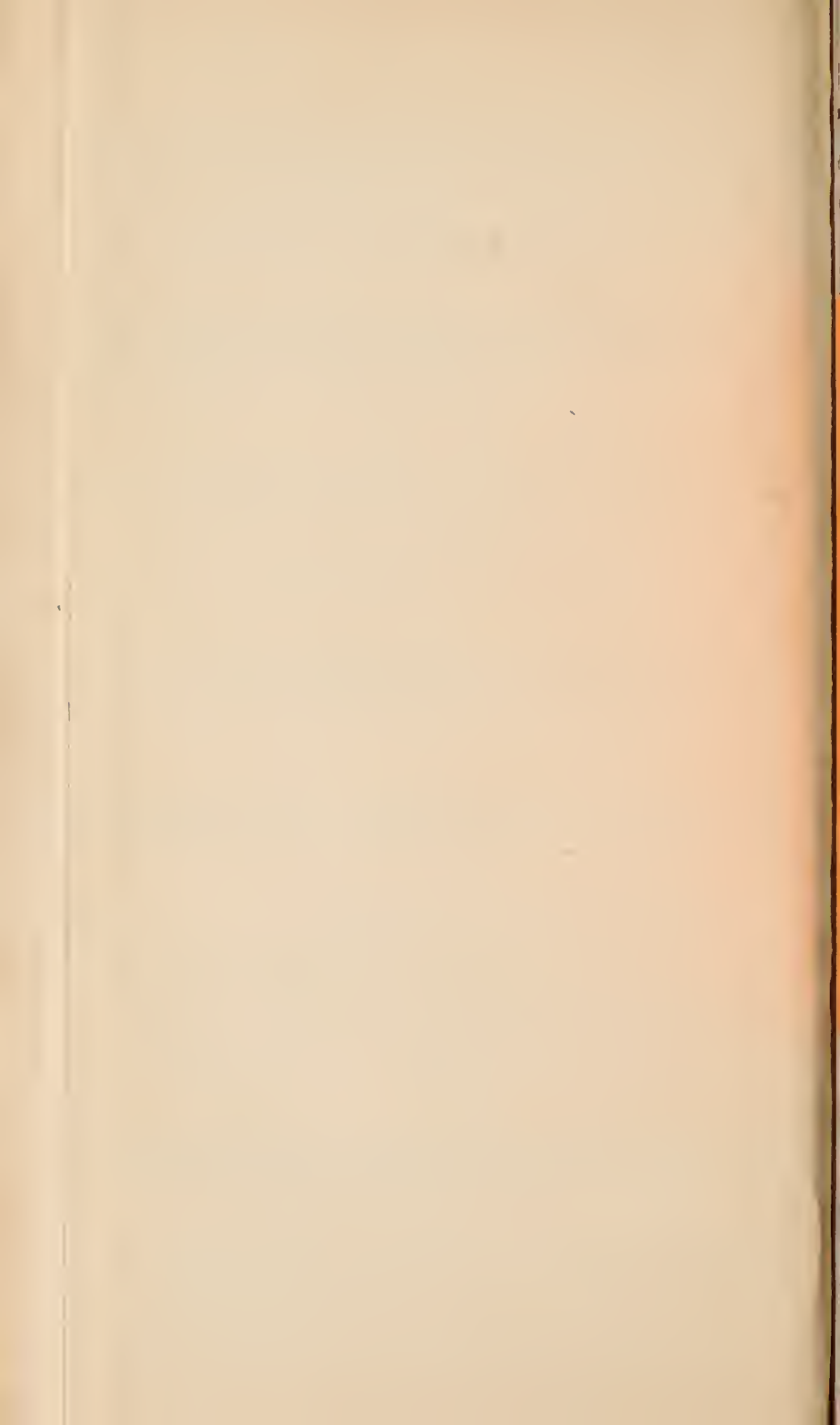
87  
Babylonicas, quae mihi non ubediunt;" postea Intaphres cum copiis praeficebatur ad Babylonem; Oromasdes opem tulit; gratia Oromasdis in XXII^o die mensis (- - -) ille Intaphres debellavit *rem* *Babylonicam* *rebellem;* *fecit* *captivas* *eas* *rapias;* *qui earum*

88  
dux (— — — — —); *postea ille Araeus et homines praecipui qui cum eo erant, capiebantur et coram me milturabantur* (- - - - -); *postea* *ego* *summes(?)* *crucifirari(?)*; *itu* *Araeum* *et homines* *praecipuos*

89  
qui cum illo erant, ego occidi (— — — — —). Col. IV. Par. I. *Darius rex* (- - -) *dicit: hoc (est) quod ego in Babyloniam* *feri.* Par. II. *Darius rex* (- - -) *dicit: hoc quod ego*

90  
fecit, tamen gratia Oromasdes egi; postquam rex fiebam, narem praelium committēbam; gratia Oromasdis hostes debellari et feri 9 *reges* *eorum* *captivos* *Gumtes* *namine* *Magus* *ille* *mentitus* *dixit* *ita:*

¹ It is impossible to say whether this sign may be , *par*, or , *t*. | ² This sign appears on the rock as , but the true form must be, I presume, as I have signed it, . | ³ This blank space seems to have never been lettered.



𐎠 𐎡 𐎢 𐎣. 𐎤 * 𐎥 𐎦. 𐎧 𐎨 𐎩 𐎪. 𐎫 𐎬 𐎭 𐎮. 𐎯 𐎰 𐎱. 𐎲 𐎳 𐎴. 𐎵 𐎶 𐎷. 𐎸 𐎹 𐎺. 𐎻 𐎼. 𐎽. 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃.

"Ego Burdes sum, qui Cyri filius;" ille Persidem rebellem fecit. Atrines nominatus, Susicus, ille mentitus ita dixit: "Ego rex sum Sasiarum;" illo Sasiarum fecit rebellem. Naditabelus nomine Babilonicus ille mentitus dixit ita: "Ego Nabochodrossor

𐎤 * 𐎥 𐎦. 𐎧 𐎨 𐎩 𐎪. 𐎫 𐎬 𐎭 𐎮. 𐎯 𐎰 𐎱. 𐎲 𐎳 𐎴. 𐎵 𐎶 𐎷. 𐎸 𐎹 𐎺. 𐎻 𐎼. 𐎽. 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃.

sum, qui Nabonidi filius;" ille Babylonem rebellem fecit. Martius nominatus, Persicus, ille mentitus ita dixit: "Ego Imanes sum, rex Sasiarum;" illo Sasiarum fecit rebellem. Phraortes nomine Medicus ille mentitus dixit ita: "Ego Xathrites

𐎠 𐎡 𐎢 𐎣. 𐎤 * 𐎥 𐎦. 𐎧 𐎨 𐎩 𐎪. 𐎫 𐎬 𐎭 𐎮. 𐎯 𐎰 𐎱. 𐎲 𐎳 𐎴. 𐎵 𐎶 𐎷. 𐎸 𐎹 𐎺. 𐎻 𐎼. 𐎽. 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃.

sum, è stirpe Cynararis;" ille Median rebellem fecit. Sitratachmes nominatus, Sagarticus, ille mentitus ita dixit: "Ego rex sum Sagartia; ego è stirpe Cynararis;" illo Sagartium fecit rebellem Phrantes nomine Margensis, ille

𐎠 𐎡 𐎢 𐎣. 𐎤 * 𐎥 𐎦. 𐎧 𐎨 𐎩 𐎪. 𐎫 𐎬 𐎭 𐎮. 𐎯 𐎰 𐎱. 𐎲 𐎳 𐎴. 𐎵 𐎶 𐎷. 𐎸 𐎹 𐎺. 𐎻 𐎼. 𐎽. 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃.

mentitus ita dixit: "Ego rex sum Maryianar;" ille Maryianam fecit rebellem. Veisdates nomine, Persicus, ille mentitus ita dixit: "Ego Burdes sum, qui Cyri filius;" illo Persidem fecit rebellem. Aracns nomine, Armenicus, illo

𐎠 𐎡 𐎢 𐎣. 𐎤 * 𐎥 𐎦. 𐎧 𐎨 𐎩 𐎪. 𐎫 𐎬 𐎭 𐎮. 𐎯 𐎰 𐎱. 𐎲 𐎳 𐎴. 𐎵 𐎶 𐎷. 𐎸 𐎹 𐎺. 𐎻 𐎼. 𐎽. 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃.

mentitus, ita dixit: "Ego Nabochodrossor sum, qui Nabonidi filius;" ille Babylonem fecit rebellem. Par. III. Dicit Darius rex: hi novem reges capiebantur(1) et vincebantur(1) copiis meis inter

𐎠 𐎡 𐎢 𐎣. 𐎤 * 𐎥 𐎦. 𐎧 𐎨 𐎩 𐎪. 𐎫 𐎬 𐎭 𐎮. 𐎯 𐎰 𐎱. 𐎲 𐎳 𐎴. 𐎵 𐎶 𐎷. 𐎸 𐎹 𐎺. 𐎻 𐎼. 𐎽. 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃.

his pugnas. Par. IV. Darius rex dicit: hie sunt provincie quae mihi rebelles fuere; mendacia creabantur ut illa fallerent hoc regnum; postea Oromasdes aut potestatem meam reducta illa

𐎠 𐎡 𐎢 𐎣. 𐎤 * 𐎥 𐎦. 𐎧 𐎨 𐎩 𐎪. 𐎫 𐎬 𐎭 𐎮. 𐎯 𐎰 𐎱. 𐎲 𐎳 𐎴. 𐎵 𐎶 𐎷. 𐎸 𐎹 𐎺. 𐎻 𐎼. 𐎽. 𐎾 𐎿 𐏀 𐏁 𐏂 𐏃.



fecit; ut mihi in animo erat, ita Oromasdes fecit. Par. V. Dicit Darius rex: O rex, tu quisquis qui posthac sis, a mendaciis te expulitum habe; homo qui mendax (est), omnino dele eum; si obsecres


1 Only one letter is wanting.


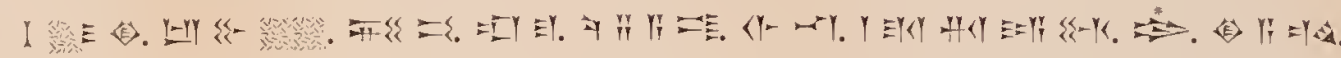
2 Nothing is lost in the blank spaces left in lines 96 and 97.

3 Upon the rock this sign seems to be 𐎠𐎡𐎢𐎣 which, however, is an unknown form.


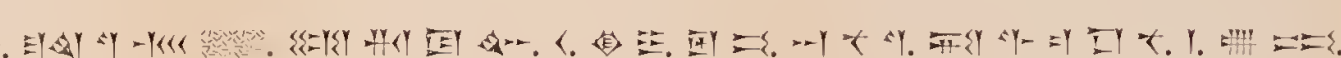




 
 i s n. sa. an ku. e bu s. sa da ri. sa. aš. * na ep a. ti ri k. ja n ni.
 hoc, regnum meum integrum manebit. Par. VI. Dicit Darius rex: quicquid a me actum, id omni gratiâ Oromasdis feci; tu quisquis sis qui posthac perquiras quod ego feci, scriptum quod in tabula (hâc,) monitio, sit tibi a me



 
 vu par na. * Da ri ya šar. melek. ki ha m. i gab bi. aš. is vi. sa. * Hu ru ma k da.
 ne falso dicit. Par. VII. Dicit Darius rex: Oromasdes mihi testis sit, ut, quod hic scripsi, totam narrationem recte perfeci. Par. VIII. Darius rex (- - -) dicit: gratiâ Oromasdis

 
 — — ki. ib bu s. gab bi. uv va. par š a t. si(?) na. * Da ri ya šar. melek. ki ha m.
 multum est aliud quod a me factum, id in hac tabulâ non scripsi; cû ratione non scripsi, ne enim, hanc tabulam posthac perquirenti quod a me factum, id totum sicut mendacia videatur. Par. IX. Darius rex (- - -)

 
 melek. ki ha m. i gab bi. at ta. ki lu pi. sa. an ku. e bu s. va. ka bit(?) ta. a . .
 dicit: quæ priscis regibus facta, ea non paria erant ei quod omnino gratiâ Oromasdis a me perfectum. Par. X. Darius rex (- - -) dicit: tu (- - -) quod ego feci, et (- - -)


 
 si. it t iv(?) ka. li ri ku 'n. va. k i. lu bi. au nu t. tâ pi s si nu. an. hva ki(?).
 cû ratione ne coles; si hoc edictum non coles, regno declares, Oromasdes tibi inimicus sit, et tibi proles quam plurima sit, et unni(?) tui producti sint(?); et si cœlitum hoc coles, vel regnum

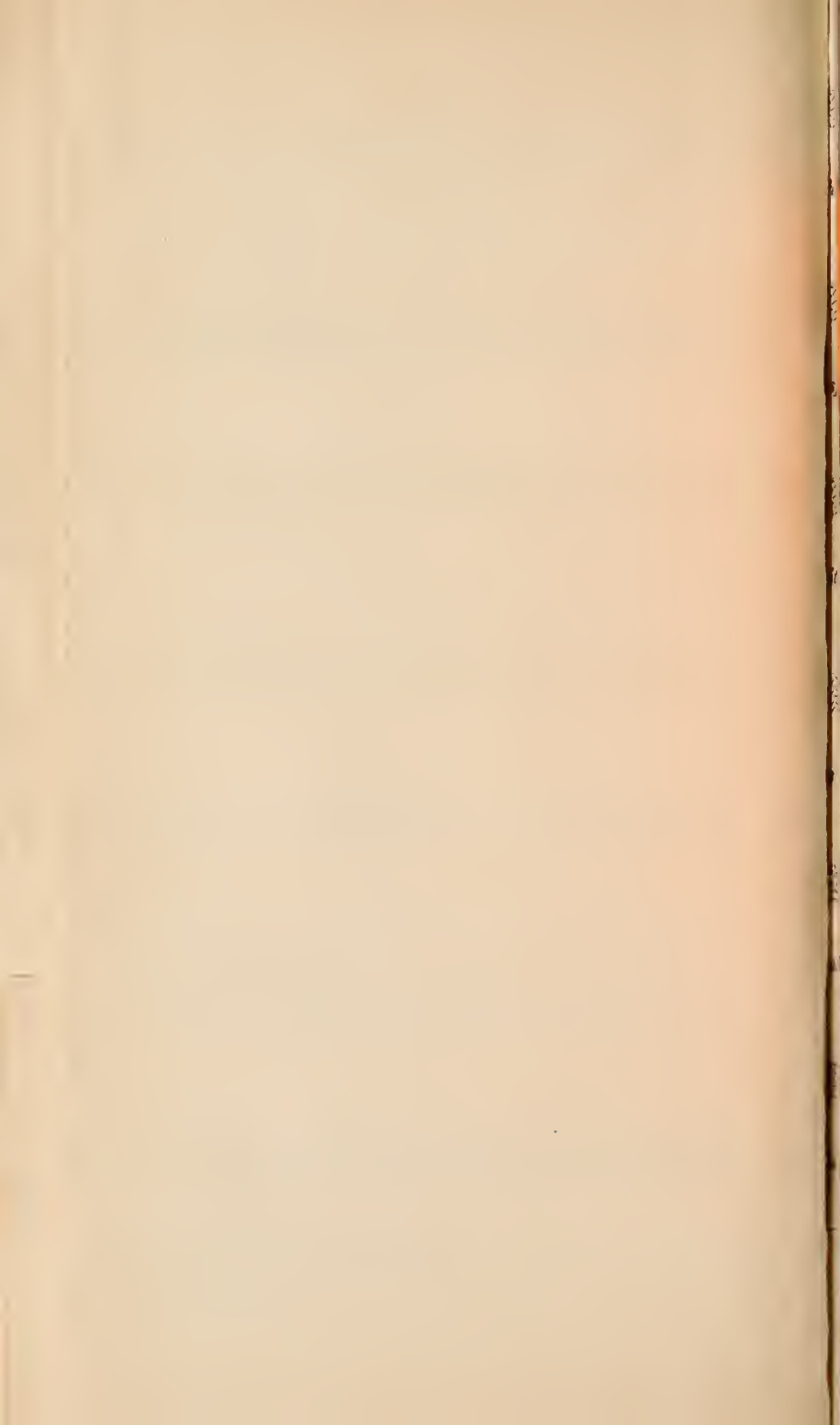
 
 aš. is vi. sa. * Hu ru ma s da. e ta lu s. * Hu ru ma s da. is si. liba(?) n. va. ilu iv(?).
 non declares, Oromasdes tibi infensus fiat; et tibi proles ne sit. Par. XII. Darius rex dicit: hoc quod a me factum, totam gratiâ Oromasdis feci; Oromasdes openi tulit, et dei

 
 e bu s. ul. a n ku. ul (- -) ya. aš di n a t. a ši k gu. a n. lak ta. va. šar ki —
 alii qui sunt. Par. XIII. Darius rex dicit: ea ratione Oromasde opem tulit, et alii Dei qui existunt, quod non scelestus eram; non mentitor eram; non injuriam feci, nec ego, nec stirps meus (— — — — —)

¹ The signs overlined are all doubtful.

² A doubtful letter—it may be 

³ This sign may perhaps be 

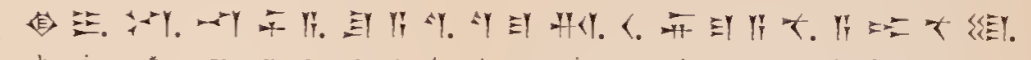


105



— — — Qui laboravit pro meâ gente, illum bene folum, fori; qui contrarius erat mihi, illum deleri omnino. Par. XIV. Darius rex dicit: quisquis tu rex qui reges post ur, homo qui mentitur et homo (qui) iupius

106



sit, eos ne prolege; eos gladio extingue. Par. XV. Darius rex dicit: tu quisquis qui posthac hanc tabulam spectas, quam ego inscripsi, hasque effigies, cave ne iis injuriam facias; quamdiu sis, eas conserva: si tubulum huic spectes et huc effigies,

107



— — — it t iv(?) ka, va, * Hu ra ma s da, lu (- -) bi s. non illis injuriam facias; et quamdiu proles tibi sit hæ effigies servate sint, Oromasdes tibi amicus fut; et tibi proles nnaerosa sit, et producti sint auui(?) tui, et Orouasdes prosperet (?)

108



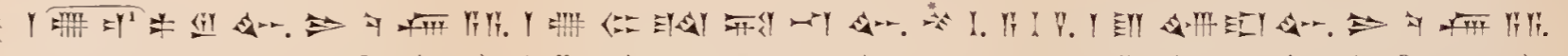
na — la (- - - - -) * Hu ra ma s da, li ru lak(?). in æternum quicquid tu facias. Par XVII. Darius rex dicit: si hanc tabulam, hasque effigies spectas, et iis injuriam facias, et quamdiu tibi proles sit non eas conserves(?) Orouasdes hostis fut tibi,

109



it ti ya, i tu ru 'a, a di, eli, sa, a n ku, a n, * Gu ma t. lu ga s u. et tibi proles non sit, et quod facias ul tibi Oromasdes frustretur. Par. XVIII. Dicit Darius rex: hi sunt homines soli qui cum me erant quum ego Gouatem cum

110



* Hv is pa ru 'n. * Par sa i. * Hu vi t ta n 'a, sunu s, a s sa, * Su kh r 'a. * Par sa i. Magum occidi; hi erant homines qui laborabant in servitio meo; Intaphernes nominatus, filius Hyspuris, Persicus; Otnoes nomine qui (i. e. filius) Socris, Persicus;

¹ The two first letters of this name are doubtful.

111



* 'a 'n. * * * .⁽³⁾

Gobryas nominatus, Mardonii filius, Persicus; Hydarues nominatus, filius Megabignis, Persicus; Megabyzus *nominus,* *qui* *Zatois* *Persicus* *Ardomanes* *nominus* *qui* *Hvasuciv.*
(i. e. filius) *(i. e. filius)*

112



.

----- *uffiyies* ----- *multas* -----

¹ There does not seem to have been any letter between and .

DETACHED INSCRIPTIONS AT BEHISTUN.

No. 1.

𐭠𐭡𐭢𐭣𐭤 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. * 𐭠𐭡𐭢𐭣𐭤 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤.

Ha g a. * Gu m a ta.

Hic (est)

Gomates

𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤.

* Ma gu su. sa. yap ru şu. ki ma.

Magus, qui mentitus est ita:

𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. * 𐭠𐭡𐭢𐭣𐭤 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. * 𐭠𐭡𐭢𐭣𐭤 𐭠𐭡𐭢𐭣𐭤.

a na ku. * Bar zi ya. bar. * Ku ras.

"Ego

Bardes,

filius

Cyri."

No. 2.

𐭠𐭡𐭢𐭣𐭤 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤.

ha g a. * A si na.

Hic (est)

Atrines,

𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤.

sa. yap ru şu. ki ma.

qui mentitus est ita:

𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. * 𐭠𐭡𐭢𐭣𐭤 𐭠𐭡𐭢𐭣𐭤.

ana ku. melek. * (— —).

"Ego

rex

Susianæ."

No. 3.

𐭠𐭡𐭢𐭣𐭤 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤.

ha g a. * Ni di ta bil.

Hic (est)

Niditabelus,

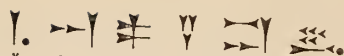
𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤. 𐭠𐭡𐭢𐭣𐭤.

sa. yap ru şu. ki ma. ana ku.

qui mentitus est

ita: "Ego

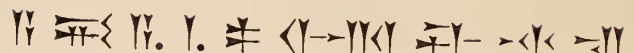
No. 3,—(continued.)


 * * Nabu kuduru şur.

Nabochodrossor,



 bar su. sa. * * Nabu nit.
filius Nabonidi."

No. 4.


 ha g a. * Pa r var ti s.

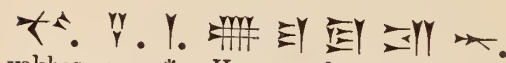
Hic (est)

Phraortes,


 sa. yap ru şu. ki ma. ana ku.
qui mentitus est ita: "Ego


 * Kha sa t r e ti.

Xathrites,

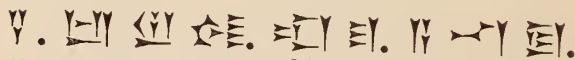

 yakhas. sa. * Hu va ku is tar.
e stemmate Cyaxaris."

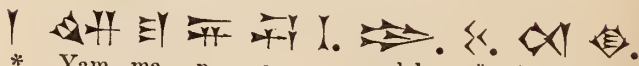
No. 5.


 ha g a. * Mar ti ya.


Hic (est)


Martes,

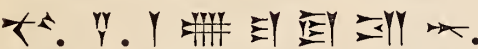

 sa. yap ru şu. ki ma. a na ku.
qui mentitus est ita: "Ego


 * Yam ma n e su. melek. * (— —).
Imanes, rex Susianæ."

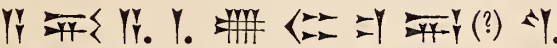
No. 6.



 ha g a. * Si thra * takh mu.
Hic (est) Sitratachmes,


 sa. yap ru şu. ki ma. ana ku.
qui mentitus est ita: "Ego


 yakhas. sa. * Hu va ku is tar.
e stemmate Cyaxaris.'

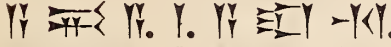
No. 7.

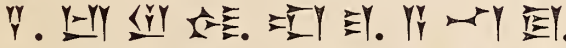

 ha g a. * Hu vi ş da ta.
Hic (est) Veisdates,



 sa. yap ru şu. ki ma. a na ku.
qui mentitus est ita: "Ego


 * Bar zi ya. bar. * Ku ra s.
Bardes, filius Cyri."

No. 8.


 ha g a. * A ra khu.
Hic (est) Aracus,


 sa. yap ru şu. ki ma. a na ku.
qui mentitus est ita: "Ego


 * * Nabu kuduru şur. bar. * * Nabu nit.
Nabochodrossor, filius Nabonidi."








ha g a. * Pa ra da .
Hic est Phraates,

sa. yap ru şu. ki ma.
qui mentitus est ita:

ana ku. melek. * Mar gu .
"Ego rex Margianæ."

DETACHED INSCRIPTIONS AT NAKHSH-I-RUSTAM.

No. 1.

* Ku bar ra.  *  Pi  di s  ri s  ma(?)  su va. 

Gobryas





Patischorensis,

 yaş su(?)  ma r u. sa. * D a ri ya vaş. melek.  *regis.*

arcifer

Darii

No. 2.

* As pa si na.  (?)  ha ga. sa. * D a ri ya vaş. melek.  *regis*  *sagittiarum custos fuit.*

Aspathines

Darii

No. 3.

 ha g a. (?) *  Mats ai.  *Masi.*

hi (sumi)

INDISCRIMINATE LIST


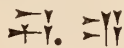







OF

BABYLONIAN AND ASSYRIAN CHARACTERS.

NOTE.—As several months must necessarily elapse before the Memoir on the Babylonian Alphabet, which I am now writing, can be completed and published, it seems desirable, for the convenience of students, that the foregoing sheets, which contain the Babylonian text of the Behistun and Nakhsh-i-Rustam Inscriptions, should be accompanied by a skeleton list of the signs which most commonly occur in these Inscriptions and in others of the same class, and that the phonetic and ideographic values belonging to such signs, so far as they are known to me, should be duly recorded.

I proceed, then, to copy out from my alphabetical note book an indiscriminate list of the Assyrian and Babylonian characters; but it is necessary at the same time to state that the list does not pretend to be complete, that many of the powers attributed to the characters are doubtful, and that in no case, probably, is the value of a sign exhausted.

To distinguish the different classes of sibilants, I have adopted for ψ and ψ' (which in Babylonian were one and the same) the value of *s*, while I have rendered \mathfrak{D} by \mathfrak{s} , and \mathfrak{Z} by \mathfrak{s}' ; but it is only in the simple characters belonging to these classes that the distinction can be depended on. For all details regarding the alphabet I must refer to the Memoir now in the course of publication.

Num.	Forms.	Phouetic Power.	Ideographic value.	Phonetic powers arising from Ideographic values. (?)
1		a. ha	"son"	<i>Pal. Bu</i>
2		e	sign of dual number (?) "place"	<i>im (?)</i>
3		i. ya	..	<i>nit</i>
4		yá	..	..
5		ya	"five"	..
6		ai	monogram for "the moon" (?)	..
7		u. va	name of "God;" "10;" "and"	..
8		u. hu. hva	monogram for "the sun"	..
9		,

LIST OF CHARACTERS.

Num.	Forms.	Phonetic Power.	Ideographic value.	Phonetic powers arising from Ideographic values. (?)
10		ak	monogram for "the god Nebo."	..
11		ik. yak	..	..
12		uk. vak	..	..
13		ka	..	..
14		ki	"low,"(?) "with"	..
15		ku	..	<i>du</i>
16		—kh	..	..
17		kha	..	..
18		khi	..	<i>da</i>
19		khu	..	..
20		ga	..	..
21		gi	..	..
22		gu	..	..
23		ku	..	<i>khas</i>
24		ku	..	..
25		kam	det. of "ordinal"	..
26		khar	..	..
27		kun	..	..
28		kan	det. of "ordinal" name of month	<i>ga (?)</i>
29		gap	..	..
30		kip(?)	..	..
31		kin	..	<i>ki</i>
32		kuv	"fire"	<i>bil</i>

INDISCRIMINATE LIST OF

Num.	Forms.	Phonetic Power.	Ideographic value.	Phonetic powers arising from Ideographic values. (?)
33	𠄎. 𠄎	at	"father"	..
34	𠄎. 𠄎. 𠄎	it. yat	fem. of "one" or "first"	..
35	𠄎. 𠄎. 𠄎	ta	"from"	..
36	𠄎. 𠄎	ti	..	..
37	𠄎. 𠄎	tu	..	..
38	𠄎	da	..	..
39	𠄎. 𠄎. 𠄎. 𠄎	di	..	..
40	𠄎	du	..	<i>kina or gina</i>
41	𠄎. 𠄎	ta	"day," "time," "sun"	<i>par</i>
42	𠄎. 𠄎	ta	det. of "large animals"	..
43	𠄎. 𠄎	ta	"country"	<i>mat. sat(?) kur</i>
44	𠄎	ti	..	..
45	𠄎	-t	..	..
46	𠄎. 𠄎	tar	..	<i>khas</i>
47	𠄎. 𠄎	tak	..	..
48	𠄎	tuk	..	..
49	𠄎	tur	"son;" det. of "rank;" "new;" "small"	..
50	𠄎. 𠄎	thra	"Babil"	..
51	𠄎. 𠄎	tik	..	..
52	𠄎	dam	..	..
53	𠄎	dak	..	..
54	𠄎	dan or adan?	"Babil"	..
55	𠄎	duk	..	..
56	𠄎	dá	..	<i>rip. lap. kal(?)</i>

BABYLONIAN AND ASSYRIAN CHARACTERS.

Num.	Forms.	Phonetic Power.	Ideographic value.	Phonetic powers arising from Ideographic values. (?)
57		takh or dakh(?)	..	..
58		tap(?)	..	..
59		ap	..	..
60		ip. yap	..	..
61		up. vap	..	..
62		pa	"Nebu"	<i>kha</i>
63		pi	..	..
64		pu	..	..
65		ba	..	..
66		bi	..	..
67		bu	..	..
68		am. av.	..	..
69		im. iv yam. yav	name of a god; det. of "cardinal point"	..
70		um. uv vam. vav	..	<i>ki</i>
71		ma. va	..	<i>u</i>
72		mi. vi	..	..
73		mu. vu	"year," "name"	<i>sum</i>
74		bar	..	<i>khu or khi?</i>
75		mar. var	..	..
76		mir. vir	..	..
77		par	..	<i>gar</i>
78		bur	..	..
79		bir	..	..
80		bart	..	..

INDISCRIMINATE LIST OF

Num.	Forms.	Phonetic Powers.	Ideographic value.	Phonetic powers arising from Ideographic value. (?)
81	≡|||	bar(?)	..	..
82	≡|||	bit	"house"	mal
83	≡|||	bit	"house"	ta
84	><	bat	..	bi
85	|- . |-	mi. vi	used for plural sign; (?) "100"	sip
86	>||	bil	"lord;" det. of "rank;" "and" "the god Belus"	bi. va
87	>>< [^] . >>> [^] . ≡	bul	"year"	mal
88	≡||| . >◇||	makh	..	..
89	≡|||<	pis	..	..
90	≡ . ≡ [^] . ≡	bab	"gate"	..
91	< - . < - ≡	va	"and"	..
92	≡|||	ep	"chief"	..
93	>>|	an	"a god"	il
94	≡||| . ≡|||≡|||	in. yan	..	..
95	≡||| . ≡|||	un. van	"mankind"	..
96	>>| .	na	..	..
97	≡||| . ≡|||	ni	..	sal
98	>< . ><	nu	..	..
99	|	ana	"one;" "to;" det. of "prop. name"	..
100	◇ . <	nu	..	tu
101	<<	nis	"king"	man

BABYLONIAN AND ASSYRIAN CHARACTERS.

Num.	Forms.	Phonetic Power.	Ideographic value.	Phonetic powers arising from Ideographic value. (?)
102	𐎠→𐎡𐎠	ar	..	..
103	𐎠𐎠	ir. yar	..	..
104	𐎠𐎡	ur. var	..	<i>lak, lik, liku</i>
105	𐎠𐎡. 𐎠𐎡	ra	..	..
106	𐎠𐎡. 𐎠𐎡	ri	..	..
107	𐎠𐎡. 𐎠𐎡. 𐎠𐎡	ru	..	..
108	𐎠𐎡. 𐎠𐎡	ur. var	..	..
109	𐎠𐎡. 𐎠𐎡	rab. rap	..	..
110	𐎠𐎡	rap or rip	..	..
111	𐎠𐎡	ras	..	<i>kaš</i>
112	𐎠𐎡. 𐎠𐎡	rat	..	..
113	𐎠𐎡	ras(?)	..	..
114	𐎠𐎡. 𐎠𐎡	rikh(?)	..	..
115	𐎠𐎡. 𐎠𐎡	al	..	<i>as(?)</i>
116	𐎠𐎡	il. yal	..	.
117	𐎠𐎡	ul. val	..	..
118	𐎠𐎡. 𐎠𐎡	la	..	.
119	𐎠𐎡. 𐎠𐎡. 𐎠𐎡	li	..	<i>aš(?)</i>
120	𐎠𐎡	lu	..	..
121	𐎠𐎡. 𐎠𐎡	lu	..	<i>du</i>
122	𐎠𐎡. 𐎠𐎡	lu	..	..
123	𐎠𐎡. 𐎠𐎡	il. yal	..	..
124	𐎠𐎡	il. yal	..	..
125	𐎠𐎡. 𐎠𐎡	eli	..	..
126	𐎠𐎡. 𐎠𐎡	eli	..	..
127	𐎠𐎡. 𐎠𐎡	li or lu	..	..

INDISCRIMINATE LIST OF

Num.	Forms.	Phonetic Power.	Ideographic value.	Phonetic power arising from Ideographic values. (?)
128	𠄎𠄎. 𠄎𠄎	ul. val(?)	..	..
129	𠄎	lat(?)	..	..
130	𠄎𠄎𠄎	li or lu	..	..
131	𠄎𠄎	ilu(?)	det. of "precious metals"	..
132	𠄎𠄎𠄎	lik or lak	sign for "Merodach"	<i>mis or vis, &c.</i>
133	𠄎𠄎	as	..	..
134	𠄎𠄎. 𠄎𠄎	is. yas	..	<i>mil or vil(?)</i>
135	𠄎𠄎. 𠄎𠄎	us. vās	masc. sign (?)	..
136	𠄎. 𠄎	sa	"sun" or "fire"	..
137	𠄎-	si	"a thousand;" epithet of "sun"	<i>pan</i>
138	𠄎	su	..	..
139	I	su	sign for "Merodach"	..
140	𠄎𠄎. 𠄎𠄎. 𠄎𠄎	sar	"king"	<i>khar or khir</i>
141	𠄎. 𠄎	sur	..	..
142	𠄎𠄎. 𠄎𠄎	sip	..	..
143	𠄎𠄎. 𠄎𠄎 𠄎𠄎. 𠄎𠄎	sak	..	<i>rin(?) &c. &c.</i>
144	𠄎𠄎	sut	..	..
145	𠄎𠄎. 𠄎𠄎. 𠄎𠄎	aş	..	..
146	𠄎	iş. yaş	det. of (—?) "fire"	..
147	𠄎𠄎	uş. vaş	..	..
148	𠄎	şa	..	..
149	𠄎𠄎. 𠄎𠄎	şi	..	<i>şut</i>
150	𠄎𠄎. 𠄎𠄎	şu	..	<i>nin or niba(?)</i>

BABYLONIAN AND ASSYRIAN CHARACTERS.

Num.	Forms.	Phonetic Powers.	Ideographic value.	Phonetic powers arising from Ideographic values. (?)
151	𐎶	ṣap	"mankind"	..
152	𐎶𐎶𐎶	ṣan	name of "god"	is
153	𐎵	aś	abbrev. for <i>Assur</i> , <i>Assyria</i>	..
154	𐎶𐎶𐎶. 𐎶𐎶𐎶	śa	..	..
155	𐎶𐎶. 𐎶𐎶	śi	..	..
156	𐎶𐎶. 𐎶𐎶	śu	..	<i>rim</i>
157	𐎶𐎶-𐎶. 𐎶𐎶𐎶𐎶	śir	..	<i>vas</i>
158	𐎶𐎶	śur	..	..
159	𐎶𐎶	—z	..	..
160	𐎶𐎶𐎶. 𐎶𐎶𐎶	zi	..	..
161	𐎶𐎶. 𐎶𐎶	zu	..	..
162	𐎶𐎶𐎶. 𐎶𐎶𐎶	sun or sin	..	..
163	𐎶	sas(?)	sign of feminine	<i>gal(?)</i>
164	𐎶𐎶	khal(?)	..	..
165	𐎶𐎶𐎶. 𐎶𐎶𐎶. 𐎶𐎶. 𐎶𐎶𐎶	i	sign of plur. num.	..
166	𐎶𐎶𐎶	..	..	..
167	𐎶𐎶	..	..	..
168	𐎶𐎶𐎶	..	..	..
169	𐎶𐎶𐎶	lik(?)	..	..
170	𐎶𐎶𐎶𐎶	rikh(?)	..	..
171	𐎶𐎶-𐎶	..	..	..
172	𐎶𐎶. 𐎶𐎶	..	..	..
173	𐎶. 𐎶𐎶	qa(?)	..	..
174	𐎶𐎶	..	"chariot" (?)	..
175	𐎶𐎶𐎶	..	"mother" "woman"	..

INDISCRIMINATE LIST OF

Num.	Forms.	Phonetic Power.	Ideographic value.	Phonetic power arising from Ideographic values. (?)
176	
177	
178	
179		..	"month"	..
180	
181	
182	
183	
184	
185	
186		..	det. of "city"	<i>ir</i> or <i>er</i>
187		..	det. of "man"	..
188		..	det. of "class," or "rank"	..
189		..	det. of "tribe"	..
190		..	noun of "locality"	..
191		..	prefix of "locality"	<i>Karka</i> (?)
192		..	prefix of "locality"	<i>Karka</i> (?)
193		in or yan	"king"	<i>sar</i> (?)
194		..	"army"	<i>ramani</i> (?)
195		..	"forces"	<i>saka</i> (?)
196		..	"tribe" or "race"	<i>lisanu</i>
197		..	det. of "stones" in Babylonian	..
198		..	det. of "stones" in Assyrian	..
199		..	"walls" or "ships"	<i>dikut</i> or <i>dikta</i>

BABYLONIAN AND ASSYRIAN CHARACTERS.

Num.	Forms.	Phonetic Power.	Ideographic value.	Phonetic powers arising from Ideographic values. (?)
200	
201	
202		sukh(?)	..	..
203		..	prefix of "locality"	..
204		..	det. of "large city"	..
205		..	"war"	<i>takhaz</i>
206		..	"battle"	<i>gali</i>
207	
208	
209		khi(?)	..	<i>adan(?)</i>
210	
211	
212		..	"line" or "family"	<i>yakhas(?)</i>
213		..	"sheep"	..
214		sik(?)	..	..
215	
216	
217		<i>kima</i>
218		gi(?)	..	..
219		gu(?)	..	..
220		gur	..	..
221	
222	
223		tan	..	..
224	
225		ki	..	..





LIST OF CHARACTERS.

Num.	Forms.	Phonetic Powers.	Ideographic value.	Phonetic powers arising from Ideographic values, (?)
226		..	with adjunct of "land" denotes "sea-coast"	..
227		..	monogram for "Nineveh"	..
228	
229	
230		kut(?)	..	..
231		kip(?)	..	..
232	
233		di	..	..
234		şur	"brother"	..
235		sa	relative pronoun	..
236		da	..	..
237	
238		..	sign of "locality"	..
239		ru	..	..
240		..	masc. of "one" "first"	..
241	
242	
243		<i>asru</i>
244		khi (?)	..	<i>adan</i> (?)
245		sit (?)	..	..
246		dun	..	..

NOTE BY COLONEL RAWLINSON.











During the time consumed in writing and printing these papers on the Babylonian and Assyrian Inscriptions, continued accessions have been made to our store of Cuneiform materials, and I have found reason to amend or modify my opinions on many points of orthography, of etymology, and of grammar. A considerable difference will thus be found to exist between the Babylonian translation of the Behistun Inscription, as it is given in the sheets preceding the Memoir, which were printed on my first arrival in England, and that which is more recently repeated in the Analysis now going through the press. This difference applies not merely to the identification and rendering of the words in Roman characters, but even to the Cuneiform text, which, not unfrequently, was in the first instance erroneously printed. I wish it therefore to be understood, that in all cases of disagreement, a preference must be given to the text, rendering, and translation, as they appear in the Analysis; and I would further observe that, as in such a study knowledge must be necessarily progressive, I can only in reason be held responsible throughout my Memoir, for the explanations which, in point of time, have been the latest set forth by me. It is the more important, indeed, that I should thus assert my claim to consideration for amended readings, as a series of papers are being now published by Mons. Oppert, in the *Journal Asiatique*, on the Persian Behistun Inscriptions, which take cognizance alone of the original translation and meagre notes appended to my Analysis of the Persian text; and which systematically ignore the many corrections, and the diffuse etymological illustration contained in the Vocabulary subsequently published. This is, I think, to say the least of it, uncandid; and as I should be sorry to see the present Papers subjected to a similar scrutiny, I have thought it necessary formally, at the outset, to protest against such a system of criticism.

[NOTE.—The Analysis of the Behistun Babylonian Text which precedes the General Memoir, is paged with Roman numerals, to distinguish the introductory portion from the Memoir or body of the work; the continuation of the Analysis will be paged in the same way, so as to admit of binding up the whole in the proper order of succession. In consequence of the departure of Colonel Rawlinson from England while the printing was in progress, a considerable portion has been necessarily carried through the press without his superintendence; indulgence is consequently asked for typographical errors in a work of such unusual difficulty as that now published.—ED.]




Insert the character  at the end of the last line but three in page 13 of the Memoir; and add the remark at the foot of page 15, in note 2, that    is now ascertained to be Merodach.









ANALYSIS
OF
THE BABYLONIAN TEXT AT BEHISTUN.










COLUMN I.



Par. 1. l. 1          .
(— — —) * Ha kha ma ni s 'a ;

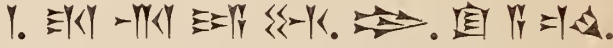
  (?)      .
melek. melek i * Par ś ai ; melek.


  .
* Par śu.



The first word that can be made out is *Hakhamanis'a*, "the Achæmenian:" this is followed by , the monogram for "king;" then we have, either  , "kings," or rather perhaps,   , "Lord of the people,"  being an abbreviation for *Bil*, (Heb. בַּיִל), "Lord," which is commonly used in the Inscriptions, both of Assyria and Babylon, and which is even found in the Behistun epigraph of *Frada*, No. 9; while  is the determinative of a "race," or "nation."

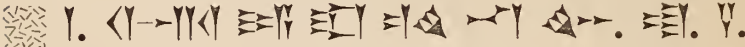
The next word is     *Parśai*, for the ethnic title "Persian," and the parag. ends with    , "king of Persia;" the proper name, which is here written in the nominative, *Parśu*, being preceded by the geographical determinative . In the Persian and Tartar texts, the order in which the royal

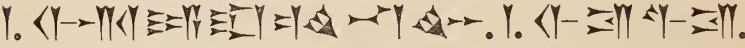
titles are placed, is different from that followed in the version I am now examining; but the only doubt that can exist as to the identification of the Babylonian words, arises from the mutilation of the character, which may either be  or . The translation, therefore is, "the Achæmenian, royal chief of the Persian nations,(?) king of Persia."


Par. 2. .
 * Da ri ya vaş. melek. (— — —)





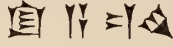

.
 ya gab bi. at t u a. ab u a. * Vas ta ş pi.

. 1. 2 
 abi. sa. * Vas ta ş pi. — — —

.
 — * Ar ya ra m na ' abi. sa.

.
 * Ar ya ra m na '. * Si s pi s.

.
 abi. sa. * Si s pi s. * Ha kha ma ni s 'a

The meaning of the characters , which in this Inscription almost everywhere follow the monogram for "king," are still unknown to me. I doubt their being phonetic. The group , may be compared, perhaps, with  < (Beh., No. 9, l. 3), the adjuncts  and < being qualificative signs attached to the monogram for "king," at the option almost, it would seem, of the sculptor. I do not think, at the same time, that  or < can be compared with , which,

in many of the Babylonian versions of the trilingual Inscriptions, is substituted for the Persian *vazarka*, in the phrase "the great king¹," and which seems to be cognate with a class of Assyrian epithets, such as I or \lll ∇ $\text{-}\langle\text{I}$ or \lll \langle , commonly attached to the monograms \rightleftarrows or \ll . I have no sufficient reason, I confess, for reading these monograms \rightleftarrows or \ll as *melek*. One of the terms, indeed, employed in Babylonian for "king," was certainly a correspondent for 𐎠𐎵 , for we have in numerous passages, uominative, *sarru* \lll $\text{-}\text{I}$ I ; oblique, *sarri* \lll $\text{-}\text{I}$ $\text{-}\text{I}$ I , (see window Inscription of Darius at Persepolis, and Inscriptions of Khursabad, and of Nebuchadnezzar, passim); and this is moreover, I think, the power of \ll or \rightleftarrows in the name of the Khursabad king, which I would read *Sargina*; but on the other hand, it seems impossible but that the word *melek* should have been employed in Babylonian and Assyrian, as it was employed in every other known language of the Semitic family; and I have also met with one passage, (B. M., 33.1.8.), where "their king," is, I think, written phonetically EY $\text{U-}\text{Y}$ I \star *malik sun*².

¹ This is incorrect. The expression \rightleftarrows . ∇ . \rightleftarrows \rightleftarrows \lll . EY $\text{-}\text{Y}$ I I I which occurs at Nakhsh-i-Rustam, and generally in the Inscriptions of Xerxes, merely signifies "king of many kings," ∇ being the pronoun or article used to connect the nominative and genitive.

² On a further examination and comparison of the Khursabad Inscriptions, I find that the title of *melek* was especially applied to the rulers of the *Khatti* or *Hittites*, who held the Syrian cities of Carchemish, Hamath, Bambyce, and Ashdod. The Khursabad king, at least, always styles himself "conqueror of the *maliki*" of these cities, and in no other passage do I find the title used. Compare with the phrase quoted in the text, the analogous passages of the Pavement and Bull Inscriptions of Khursabad, (such as 16. 23; 36. 14, &c.), and remark for the title *malik*, the variant orthography of EY $\text{U-}\text{Y}$ sing. and EY I I or EY \lll $\text{-}\text{I}$ I plural. This discovery, of course, tends to discredit the reading of *melek* for the Assyrian \ll or \rightleftarrows , and to suggest the uniform adoption of *sarru*.

Yagabbi is the 3rd person singular Piël conjugation of a root *gabab*, of the class "לה. If any such root existed in Hebrew, the form would, I suppose, be written יַגַּבְּהּ like יַגַּלְּהּ. It is not easy, however, to determine whether the 3rd radical was originally an *i* or *u*, that is, whether the root should belong to the class "לִי or "לֵי, which, in Arabic, are distinguished from each other*; for there is a constant interchange between these vowels in the Babylonian verbal forms: compare the different forms—

יַיְ יַיְ יַיְ יַיְ יַיְ *hagabba*, 1st pers. sing. Piël. N. R., Ins. l. 24.

יַיְ יַיְ יַיְ יַיְ יַיְ יַיְ יַיְ יַיְ יַיְ *tagabbu*, 2nd pers. sing. do. N. R., l. 25; Beh., l. 97.

יַיְ יַיְ *akbi*, 1st pers. sing. Kal. Khurs. passim.

יַיְ יַיְ יַיְ יַיְ יַיְ *yakbu*, 3rd pers. sing. Kal. Beh., l. 78.

יַיְ יַיְ יַיְ יַיְ יַיְ *yaggabub* for *yangabu*, 3rd pers. sing. Niph. N. R., l. 10.

I may here observe, once for all, that a præterite tense, such as forms a part of the Hebrew and Arabic verb, is very rarely used in Babylonian. The future, in which the persons are denoted by preformatives, answers commonly both for past and present time, and thus is explained the anomalous use of what the grammarians call the Hebrew tense of narration with *vav* conversive.

In the phrase *attua abua*, "my father," we have an example of the double use of the pronoun; *attua* for *antua* is a possessive pronoun, compounded of the particle *an*, a form *tu*, identical with the characteristic of the 1st pers. sing. of the præterite in Arabic, and the true suffix of the 1st person sing. *a*. This same suffix also occurs in *abua*, where it is united by the euphonic < to the sign יַיְ, which is here used as a monogram for "father," and which corresponds, I believe, with the Hebrew אָבִי and Arabic أَبِى.

* The vowel used as the 3rd radical of this verb is, I now think, substituted for a Hebrew *l*, *gabub* standing for *gabul*, which must be compared with קָלַל.

In the phrase *Abi sa Vastāspi*, "the father of Hystaspes," the monogram is used without any suffix; and the letter which connects the definite noun with the following genitive, although properly a relative pronoun, seems in this and similar passages to answer to the Hebrew article, with which indeed, orthographically, it is identical, for \aleph as a phonetic power is regularly represented in Babylonian by *sa*. The only other word which requires to be noticed is *Hakhamanisa*' for Achæmenes; the adjectival form with a terminal being here, as I think, irregularly put for the proper name.

In giving the translation of this paragraph, I place the restored portions in brackets.

"Darius, the king, says: My father was Hystaspes; the father of Hystaspes [was Arsames; the father of Arsames was] Ariyaramnes; the father of Ariyaramnes was Teispes; the father of Teispes was Achæmenes."

Par. 3. *Da ri ya vaş. melek.* (— — —)

ya gab bi. a na. eb bi. ha g a. — — —

val tu. val ta. ya n i. ha ga ni.

val tu. val ta. yakhas u ni. melek i. su n.

This paragraph is full of difficulties. We cannot tell, in the first place, whether the phrase be complete, answering to the Persian *avahyarādiya*, and signifying "for this reason," or whether the word for "reason," is not rather to be

looked for at the commencement of the third line, $\text{𒄠} \text{𒄡}$, $\text{𒄠} \text{𒄡}$, representing in this passage, as in so many others, a mere compound particle.

I prefer, I confess, the latter explanation; but I am quite unable either to identify this word $\text{𒄠} \text{𒄡}$ with any Semitic correspondent, or even to determine its true phonetic value. The only indication that I know of to its power is furnished by its occurring sometimes singly, but more commonly in connexion with $\text{𒄡} \text{bi}$ or $\text{𒄠} \text{bu}$, as if the sound it represented ended in *b*; while the strange discrepancy in its grammatical employment, standing as it does, for an adverb of place, as well as a conditional particle and a preposition of manner, seems to defy all comparison with Hebrew particles.

The following examples occur of the employment of the particle 𒄠 in the trilingual Inscriptions.

$\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$ } “on account of
a na. eb bi. ha g a } this [reason].”
(Beh., l. 2.)

$\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$ } “8 from out of
VIII. aś. eb. (—) ya. at t u a. } my race.”
(l. 3.)

$\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$ } “The state
hva ku. eb bi. b í su. yat lik kan. } into sin fell.”
(l. 14.)

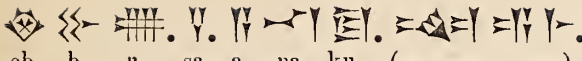
$\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$. “from *thence*.” (l. 15.)

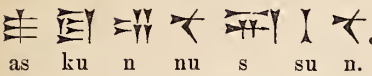
$\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$ } “he slew *from among*
yad du ku. aś. eb bi su n. } them.” (passim.)



$\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$ } “so that he did
eb b u. sa. — — la. yas s u. } not destroy,”
(l. 28.)


$\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$ } “according as
eb b u. sa. ana ku. ši b á ka. } I wished thee.”
(N. R., l. 24.)


$\text{𒄠} \text{𒄡}$. $\text{𒄠} \text{𒄡}$ } “In *that place*.” (Beh., l. 47.)
aś. eb bi.







 eb b u. sa. a na ku. (— — — —) } "according as
 I ordered
 them."
 (W'sH., l.20.)

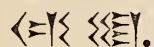



 as ku n nu s su n.














And in Assyrian the same part. is used with equal frequency, the form of , however, being substituted for the Babylonian . Comp.—


 . "First of them," or "from among them;" (B. M., 68. 9.)


 . "I settled in that place." (Khurs. and Nim. Ins. passim.)

I am much inclined to think that there is a certain connexion between   or   and the Hebrew , which, as Gesenius says, "denoted primarily the being and remaining in a place; was then transferred to the ideas of nearness and society, or accompaniment, and was coupled also with verbs of motion," (Lex., p. 105); but I cannot venture on any positive opinion*.

At the commencement of the third line, the orthography throughout is too doubtful to admit of any attempt at etymological analysis. "From antiquity," is rendered in B. M. 40. 14, and in other places, by .   ¹; and it is quite possible that these

* As these sheets are passing through the press, it has occurred to me, that   and   are in all probability to be compared with קבל, the i and u replacing a primitive l, and the letter  or , which interchanges with  and , having a guttural pronunciation like the Arabic ق;   is at any rate used like לָקַבֵּל, and   < . , like קַבְּלֵהוּ.

¹ In the phrase—



"Which from antiquity, the kings, my fathers . . . had built."






may be the words employed in this passage. "From," is every where represented indifferently by $\langle \Xi \Upsilon \rangle$ $\langle \Xi \Upsilon \rangle$ and $\Xi \Upsilon \Upsilon$ $\langle \Xi \Upsilon \rangle$; not as I think, with any attempt at alphabetic expression, for I cannot venture to force $\langle \Xi \Upsilon \rangle$ *val*, and $\Xi \Upsilon \Upsilon$ *is*, into phonetic identity¹, but with a mere employment of equivalent ideographs. Possibly, the preposition thus strangely represented, may require to be sounded *min*, but I have no grounds for this conjecture beyond the general evidence of agreement between the Babylonian and the other Semitic tongues.






The word answering to "antiquity," whether it be written $\Xi \Upsilon \Upsilon$ $\Upsilon \Upsilon$ or $\langle \Xi \Upsilon \rangle$ $\Upsilon \Upsilon$ is no doubt entirely ideographic. I did at one time conjecture a connexion between the term $\Xi \Upsilon \Upsilon$ $\Upsilon \Upsilon$, and the monogram for "father;" tracing, as I fancied, the letters $\Upsilon \Upsilon$ $\langle \Xi \Upsilon \rangle$ $\Upsilon \Upsilon$ in a subsequent passage (line 18), where the Persian phrase again occurs of *hachá paruviyat*, but a more rigid examination of the Babylonian cast has shown me there are no sufficient grounds for either one orthography or the other.











The following word answering to *amátá*, is probably a plural participle; and a verbal form must then occur in the 1st person plural.












Further on we have for "our race," $\Upsilon \Upsilon$ $\Xi \Upsilon \Upsilon \Upsilon$ $\Xi \Upsilon \Upsilon$, where the first sign is an ideograph for "race," or "family," and the termination in *uni* is the suffix of the 1st person plural. I am still in doubt as to the phonetic power of $\Upsilon \Upsilon$. The only Semitic words which I have found at all resembling each other in sound, and which would give the different significations of "family," and "holding," appertaining

¹ The letter $\Xi \Upsilon \Upsilon$ has, however, in addition to its normal value of *is*, the secondary power of *mil* or *vil*, which nearly assimilates with $\langle \Xi \Upsilon \rangle$, so that very possibly the term in question may, after all, be read as *viltu* or *valtu*. On the other hand, $\Xi \Upsilon \Upsilon$ $\langle \Xi \Upsilon \rangle$, "from," is sometimes replaced by $\Xi \Upsilon$ $\langle \Xi \Upsilon \rangle$, as if the pronunciation were *yastu*. In other passages, the particle is represented by $\Xi \Upsilon \Upsilon$ *ta*, or $\Upsilon \Upsilon \langle \Xi \Upsilon \rangle$ *ti*, and sometimes even by $\langle \Xi \Upsilon \rangle$.























to the Babylonian  and  ¹, are , and , but I am hardly prepared to adopt this phonetic identification.








Another curious circumstance which leads me to suspect that my previous translation of the Persian original must have been incorrect, is that the sentence ends with  . I , "their kings," , *sun*, which is equal to the Hebrew , evidently referring to some antecedent. Perhaps then the paragraph should have been rendered something as follows: "Says Darius the king. For that [reason are we called Achæmenians] From antiquity we have been *the chief among the tribes*; from antiquity our family have been their kings."


























Par. 4. .     .   . .
* Da ri ya vaş. melek. (— — —)









































  . . . .  .   < .
ya gab bi; VIII. aś. 'eb. yakhasi ya. at t u a.





















.  .  < .  .       .
aś. pa na. t u a. melek ut. ya ti p su






















In the phrase . . .  .   < . "eight of my race," there is the same double employment of the personal suffix and independent personal pronoun which I have already noticed in   < .  < . *attua abua*, "my father." The substitution of  for the more ordinary   in the compound preposition . . "from out of," is exactly similar to the indifferent employment in Assyrian of   and  , with the sense

¹ See Nakhsh-i-Rustam, l. 11,   , "they held;" and l. 26,  , he held," or "possessed." These terms might certainly be read *yakhaslu*, the root *khasal* being identical with , and the sign  as the monogram for "a family," having the phonetic power of *yakhas*. At any rate, the initial sound must be *ya*.


of "there," or "in that place." The particle > aš will be found to be used with a great variety of significations. With  or  , it means "of" or "from among;" with  , as in the expression > .     <  , immediately following, it signifies "before," like the Hebrew ; alone, it generally implies "by" or "with," but sometimes "of" or "in." Etymologically, > is, I suppose, to be compared with , but in its use it more nearly resembles . The phrase > .     <   is remarkable for more reasons than one. Very rarely do we find the Hebrew  written with  instead of ; and we have no other example of the possessive pronoun *attua* being used as a suffix with the elision of the initial . In Assyrian, for the expression "going before me," constantly used by the kings in allusion to their ancestors, we have many phrases which include the preposition ; such as—






















1.                     *halik pania*, or                     *halik paniya*, "he going before me." (Nim. Stand.¹l. 15 and variants.)

2. <<  <<<                    *melk i ni rabi abuti ya. ha lik.*

                     *makh ri ya. aš. pa ni.*












"The great kings, my fathers, they going before me" (see B.M. 76. 22.)

3.                     *da (- - - -) ha lik. pa ni ya. ya na.*

                     *pa na. e bu su.* (British Museum, 33, 13.)

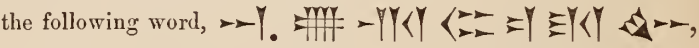
"Which - - - he going before me formerly constructed¹."

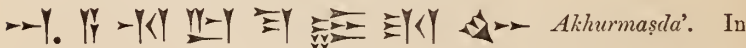

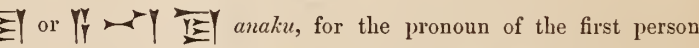

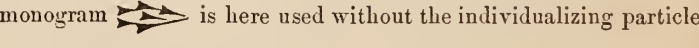
—whilst in other passages *makhri*, which, like the Persian *paru*, seems to signify both "many" and "before," or "ancient," is used without

¹ See also                   "from former times." Khurs., 163. 14.


 * Hu ri mi ş da melk ut.


 ana ku. yat ta(?) nu.

In the phrase *aş yaşmi sa Hurimişda*, for the Persian *washná A'uramazdáha*, remark that the particle \gg is here used in an instrumental sense, and that *yaşmi* probably is the oblique case of a noun derived from a root signifying "to wish." Owing to the difficulty not only of discriminating between the Cuneiform sibilants, but of distinguishing also between the *m* and *v*, I cannot venture, at present, to identify the Hebrew root from which this noun is derived¹. There is no certainty, indeed, that the word in question is even rendered phonetically, for I have not met with any cognate derivatives, and the letter \gg , as an initial, is always liable to suspicion, from its extensive use as a determinative. We must be content then with knowing that \gg \ll answers to *washná*. The ∇ *sa* is used to connect *yaşmi* and *Hurimişda*, precisely as the article \aleph would be employed in Hebrew according to Sect. 109 of Gesenius's grammar; and the following word, \gg . , represents the orthography generally adopted at Behistun for the name of Ormazd, instead of the more usual







 *Akhurmasda*. In continuation we have ∇ . *anaku melek*, "I am king." ∇  or ∇ \gg  *anaku*, for the pronoun of the first person singular, is of course the Hebrew אָנֹכִי; Egyptian, *anok*, &c.; and as the monogram  is here used without the individualizing particle

¹ The word אָנֹכִי, I find, occurs in Genesis xi. 6, with the signification of "thinking," and this word may very well be of cognate origin with the Cuneiform \gg \ll .

ana, we see that the sense is intended to be indefinite ; that is, that we must translate, "I am king," and not "I am *the* king,"



In the following phrase, $\rightarrow\text{I} \cdot \text{𐎠𐎡𐎢𐎣} \rightarrow\text{II} \langle\text{II}\rangle \rightarrow\text{III} \langle\text{III}\rangle \rightarrow\text{IV}$.
 $\rightarrow\text{V} \langle\text{V}\rangle \cdot \text{I} \langle\text{I}\rangle \cdot \text{II} \langle\text{II}\rangle \rightarrow\text{III} \langle\text{III}\rangle \rightarrow\text{IV} \langle\text{IV}\rangle \rightarrow\text{V} \langle\text{V}\rangle$. *Hurimišda melkut anaku yattanu* (?) "Ormazd granted me the empire," remark that the verb which answers to *frábara* governs a double accusative, a similar passage occurring in Nakhsh-i-Rustam, l. 21. I find it quite impossible, however, to identify the root from which we have this form $\rightarrow\text{III} \langle\text{III}\rangle \rightarrow\text{IV} \langle\text{IV}\rangle \rightarrow\text{V} \langle\text{V}\rangle$, owing to the extraordinary difficulty of determining the phonetic value of $\rightarrow\text{III} \langle\text{III}\rangle$, a sign which occasionally represents the syllables *rip* and *lap*, but which has, I think, several other independent powers. It is possible that the form in question may be of the Tiphthal conjugation, and that the root may thus commence with a letter belonging to the unknown syllable $\rightarrow\text{III} \langle\text{III}\rangle$; but this is not probable. I should prefer regarding $\rightarrow\text{III} \langle\text{III}\rangle \rightarrow\text{IV} \langle\text{IV}\rangle \rightarrow\text{V} \langle\text{V}\rangle$ as a derivative from a root commencing with *n*, the nasal being assimilated with the following dental, and the sign $\rightarrow\text{III} \langle\text{III}\rangle$ thus representing a syllable which must commence with *t* or *d*; (or, indeed, the form might be similar to $\rightarrow\text{III} \langle\text{III}\rangle \rightarrow\text{IV} \langle\text{IV}\rangle \rightarrow\text{V} \langle\text{V}\rangle$ *yaddinu*, "he gave," which is probably the Niphthal conjugation of a hollow verb, *dun*.) In reading the word conjecturally as *yattanu**, I have in view, of course, $\rightarrow\text{III} \langle\text{III}\rangle$, from $\rightarrow\text{III} \langle\text{III}\rangle$, but I place no reliance on this identification, for I have seen no other word


* On further consideration, I am pretty well satisfied that $\rightarrow\text{III} \langle\text{III}\rangle \rightarrow\text{IV} \langle\text{IV}\rangle \rightarrow\text{V} \langle\text{V}\rangle$ and $\rightarrow\text{III} \langle\text{III}\rangle \rightarrow\text{IV} \langle\text{IV}\rangle \rightarrow\text{V} \langle\text{V}\rangle$ are cognate forms, pronounced *yaddinu* and *yaddanu*, and derived from a root *danan*, of the "עני" class. (Compare יָסַב from סָבַב.) There were probably two roots in Assyrian, *danan* and *dun*, immediately cognate, and both signifying "to give." They were extensively used, and one of their principal derivatives was the word for "law," or "religion," as a thing *given*. Compare *dáta*, דָּת, from *dá*, "to give.") This word is written in Assyrian $\rightarrow\text{III} \langle\text{III}\rangle \rightarrow\text{IV} \langle\text{IV}\rangle \rightarrow\text{V} \langle\text{V}\rangle$ or $\rightarrow\text{III} \langle\text{III}\rangle \rightarrow\text{IV} \langle\text{IV}\rangle \rightarrow\text{V} \langle\text{V}\rangle$, *danan*; but in Babylonian $\rightarrow\text{III} \langle\text{III}\rangle \rightarrow\text{IV} \langle\text{IV}\rangle$ *dina*; like the Hebrew דִּין and Arabic دِينَ.

in which  could be supposed to have the power of *ta*; nor, if the root employed were really the Babylonian correspondent of , would it be possible to dispense, I think, with the particle   before  .

The translation of the paragraph at the same time is undoubted—
[“Says Darius the king.] By the grace of Ormazd I am king.
Ormazd has granted me the empire.”



Par. 6. 
* Da ri ya vaş. melek. (— — —)



 1. 5 
ya gab bi. ha g a.


melek su na. at tur. * Pa r şu.


* Nu va *. * Babel *. * Aş şur. * A ra bi.



* Mi şar. aş. Var ra ti. * S'a par du.

 1. 6 
* Y a va nu.

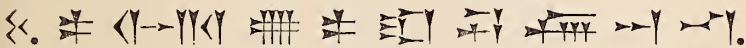
¹ The term  is constantly used in Babylonian proper names as an adjunct to the names of gods; the meaning of such names being “granted by Nebo,” “granted by Bel,” &c., like the *Mithridates* of old, or the modern synonyms, *Ata Ullah* in Arabic; *Khodadád* in Persian; and *Tangri Verdi* in Turkish. See the names in Grotefend’s *Plate*, *Zeits.*, vol. II, p. 177, and remark also, that the name of  is found in one of the Cyprus legends. *Ges. Men. Phœn.*, p. 143.

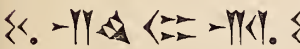
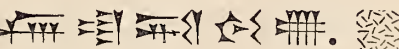



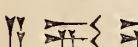
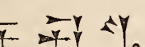




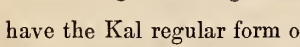
 * Ha r e vu. * Khu va ri s mu.



 * Ba kh tar. * S'u k du.


 * Pa r 'u pa ra e sa n na.



 * Gi mi ri. * S'a t ta g u.

In the clause which follows the formula, "Says Darius the king," and which should give us the translation of "these are the provinces which have come into my power," we have only the initial word,  *haga*, and if this word be complete, as it appears to be on the rock, it affords us a good example of the want of preciseness of the Babylonians in regard to grammar, *haga* being the masculine singular instead of the feminine plural, which ought to have been used in order to agree with "countries," as in the phrase   in the following paragraph. In the next phrase, which is  "I am their king," the substitution of  *suna*, for the more usual  *sunu* (or *sun*, as it should, I think, be pronounced) is remarkable, and *attur*, "I am," or "I have become," is a very interesting word, the form in question which stands for *antur*, being 1st person singular apocopate of the Niphal conjugation of a hollow root *tur*, which root again seems to correspond with the Hebrew , "to go," although used in a somewhat different sense. As we have the Kal regular form of  *aturu*, in another passage, for "I became," there can be no doubt, I think, but that the duplication in *attur* denotes the Niphal conjugation, which is thus shown to be employed irrespective of a passive signification.

I now go on to consider the Babylonian names of the Satrapies. Most of these names it will be seen are made to end in *u*, a peculiarity which may well remind us of the Arabic nominative in *u*, and which I believe to have been a real grammatical characteristic of the Babylonian language, although in practice it was very carelessly observed. Persia is here written 𐎱 𐎠𐎼𐎺 𐎠𐎹𐎶 𐎠𐎺𐎠 *Parśu*, with the first syllable divided into letters, instead of being represented as it usually is by the syllable 𐎠 . Regarding the name of 𐎠𐎺 𐎠𐎺 𐎠𐎺 , which was applied to Susiana from the very earliest times, I entertain great doubts about its being intended to be read phonetically. In the 1st place there is no trace, I believe, of any such name as *Nuwaki*, (which would be the phonetic value of the signs,) in all geography, sacred or profane. 2ndly, In the Epigraphs at Behistun, Nos. 2 and 5, the name is written 𐎠𐎺 𐎠𐎺 , as if it were optional to drop the 𐎠 , which could hardly have been the case had the orthography really been phonetic; and 3rdly, The name of the province is also very frequently expressed by letters which give the reading of *Eluta*, the vernacular form of Elan. I am inclined, therefore, to believe that the signs in 𐎠𐎺 𐎠𐎺 𐎠𐎺 are all ideographs, and that the geographical title was uniformly pronounced as written in 𐎠𐎺 𐎠𐎺 𐎠𐎺 . The terminal 𐎠 , indeed, is attached to many geographical names, indicating, as I think, "a low country," and 𐎠 occurs as an ideograph in the name of the god 𐎠𐎺 𐎠𐎺 𐎠𐎺 , but I am quite at a loss to conjecture what may be the function performed by the 𐎠 . It is not a little curious, also, to remark that the name of 'Uwaj, (whence the modern خوز *Khuz*.) appears to have been entirely unknown to the Tartar as well as to the Semitic nations, for while in Assyrian and Babylonian we have the optional orthography of 𐎠𐎺 𐎠𐎺 𐎠𐎺 and 𐎠𐎺 𐎠𐎺 𐎠𐎺 , in the so-called Median Inscriptions the title is written in different passages as 𐎠𐎺 𐎠𐎺 𐎠𐎺 or 𐎠𐎺 𐎠𐎺 𐎠𐎺 or 𐎠𐎺 𐎠𐎺 𐎠𐎺 or 𐎠𐎺 𐎠𐎺 𐎠𐎺 , the

normal pronunciation being probably *haparti* or *hafarti*, which is fully as difficult of explanation as the Assyrian ¹.

The third name is , which is certainly an ideographic mode of expressing the name of Babylon or the Babylonians. The first sign, it must be observed, is not the usual determinative of a country, , although so printed in the text; but the letter which has the phonetic power of *di*. Where the name occurs in the E. I. H. Inscription, the is replaced by , the determinative of a tribe, or people, (Col. 4. 70; Col. 7, ls. 32, 48, &c.); and in two passages, at least, at Behistun, instead of we have simply . I am thus led to suspect, as is a general affix of locality, and seems to signify "low in situation," that the entire group may have meant "the people of the [great] city of the plain." At any rate, although we may still adhere to the name of *Babel*, we may rest assured that the signs composing the group in question cannot possibly have had that phonetic power. The name of Babylon in its simplest form is expressed by two ideographs, the one denoting "a gate," *bab*, and the other "a god," *ilu*. In B. M. 54 : 1.5, and 2.6, the name is thus written— ; but the first element changes optionally with in Babylonian, or in Assyrian ; and the second is often augmented by the addition of a qualificative sign , which in one case is altered to . Upon the meaning of this sign I can offer no opinion, but it certainly was not intended to be pronounced. An adjunct also, , referring to geographical position, and equally non-phonetic with

¹ I have lately met with the name of Susa, (written), in an Ins. of the time of Darius Hystaspes, discovered by Col. Williams among the ruins of the city, and I have also found the same place noticed in the campaigns of an early monarch of Assyria, under the title of .
Susan.

the last, was almost universally employed to close the name, so that there is usually presented the complicated orthography of $\text{𒂗𒂗𒂗} \text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$. Not unfrequently, however, the name is written altogether phonetically; that is, instead of the sign for "a gate," we have the letters $\text{𒂗} \text{𒂗}$ *babi*, and for the termination, expressed ideographically by the sign for "a god," *ilu*, we have $\text{𒂗} \text{𒂗}$, or simply *lu*, 𒂗 or 𒂗𒂗 , the non-phonetic 𒂗 being however, appended, even to these forms.

The fourth name in the Behistun list, is *Aššur*, for Assyria, which is here written $\text{𒂗} \text{𒂗}$ (instead of the more usual $\text{𒂗} \text{𒂗} \text{𒂗}$) with the phonetic letters 𒂗 *áš*, and 𒂗 *šur*, disunited, and without the non-phonetic termination in 𒂗 .

In the fifth name, $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$ *Arabi* represents the Persian *Arabáya*, the terminal *i* apparently replacing the Persian *ya*. In the Inscriptions of Assyria, a nation is often spoken of on the Lower Tigris under the name of *Aruvu*, $\text{𒂗} \text{𒂗} \text{𒂗}$ (British Museum, 17; 5: 65; 14, 15, &c.), or $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$ *Aravu*, (British Museum, 63; 13, 16, &c.), which I should wish to identify with the Arabians; but the identification is not altogether made out, as the 𒂗 *bi*, in the Behistun name, is not an immediate congener of the 𒂗 ¹.

The name of Egypt, which in the Persian is *Mudaráya*, and in the Median *Mutsariya*, is here written $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$ *Mišir*, exactly equivalent to the Arabic *مصر*, and the original form of the Heb. dual מִצְרַיִם . In Assyrian, the usual orthography is $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$ *Mušri*, or $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$ *Mušri*.

For *tyiya darayahyá*, "those which are of the sea," we have

¹ There is also an *Eastern* tribe of $\text{𒂗} \text{𒂗} \text{𒂗} \text{𒂗}$ *Aribi*, frequently spoken of in the Khursabad Inscriptions, in connexion with Media, but they can hardly be Arabs.

𐎠. 𐎠𐎡- 𐎠𐎢 𐎠𐎣, *as varрати*, "in the sea¹;" the allusion evidently being to the Islands of the Archipelago, rather than to the maritime possessions of the Greeks, as I once supposed. It is remarkable, that *varrat*, the sea, should be here mentioned without the determinative 𐎠𐎤 𐎠𐎥, which in every other passage precedes it. The Assyrians employed the term to designate the Persian Gulf and the Mediterranean, applying to the localities, however, sometimes the distinctive epithets of "this sea," and "that sea," as in Westergaard's H., ls. 9, 10, and 17, 18; and sometimes titles alluding perhaps to geographical position, as in the Cyprus stone, side 1, ls. 23 and 24. The name itself would seem to be cognate with the Latin *mare*, the root from which the word is derived having a reference to the *green* colour of the sea². It is here in the oblique case.

The names of Saparda and Ionia are here written *S'apardu* and *Yavanu* (𐎠𐎡𐎢𐎣 𐎠𐎤 𐎠𐎥 and 𐎠𐎦𐎧 𐎠𐎨 𐎠𐎩 𐎠𐎪) instead of the *S'aparda* and *Yavanu*, 𐎠𐎡𐎢𐎣 𐎠𐎤 𐎠𐎥𐎦 and 𐎠𐎦𐎧 𐎠𐎨 𐎠𐎩 𐎠𐎪 of Nakhsh-i-Rustam. The termination in *u* is probably a mere mark of the nominative³.

¹ The Babylonian term is thus absolutely the same as the Latin word *insula* which also signifies "in the sea."

² The Sanscrit ह्रि "green," has produced on the one side, the Zend *zarayo*, Persian *daraya*, &c., applied to "the sea," and on the other the Latin "viridis," in French "vert," almost an identical term with the Babylonian *varrat*.

³ The discovery that the phrase *as varрати*, or *tya darayahyá*, does not refer to the names of Saparda and Yuna, but denotes an independent Satrapy, removes all plausibility from my proposed identification of the former of these names with Σάρδα. I am now obliged to agree with those who identify *Saparda* with Lydia, or rather, perhaps, with that portion of Asia Minor west of Cappadocia, but I still see no sufficient grounds for connecting a great geographical name, such as the Saparda of the Inscriptions, with the obscure קפּרד of Obadiah. Neither Saparda nor Ionia, I think, are mentioned in the Inscriptions of Assyria, though there is the nearly similar name of 𐎠𐎦𐎧 𐎠𐎨 𐎠𐎩 𐎠𐎪 *Yavnai*, for a maritime people of Phœnicia, corresponding with the יבנאי of Scripture. (2 Chr. xxvi. 6. &c.)

After an hiatus which includes the names of Media, Armenia, Cappadocia, Parthia, and Zarangia, names that are fortunately preserved to us in the Inscription of Nakhsh-i-Rustam, we have the forms of $\text{𐎠} \text{𐎠𐎠𐎠} \text{𐎠𐎠} \text{𐎠𐎠}$, for the Persian *Hariva*, Aria, (the first letter being wrongly printed in the text as $\langle \text{𐎠} \rightarrow \text{𐎠 \langle 𐎠} \rangle$); $\text{𐎠𐎠} \text{𐎠} \text{𐎠𐎠} \text{𐎠} \text{𐎠𐎠}$, *Khuvarişmu* for Chorasmia, (the termination at Nakhsh-i-Rustam being in $\text{𐎠} \text{𐎠} \rightarrow \text{ma}'$, instead of $\text{𐎠} \text{𐎠} \text{mu}$), and $\text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠}$ *Bakhtar*, and $\text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠}$ *S'ukdu*, for Bactria and Sogdiana; the orthography of the two latter names, which are absolutely identical with the forms used in the Nakhsh-i-Rustam Inscription, being most valuable for the identification of some of the rarer characters.

The title which follows is very remarkable. It is written— $\text{𐎠} \langle \text{𐎠} \rightarrow \text{𐎠 \langle 𐎠} \rangle \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠}$, which must be pronounced *Paruparacšanna*, and as it answers to the name of *Gandara* in the Persian, corresponding with the *Γανδάριοι* of Herodotus, the natural inference is, that we have here the true orthography of a name which the Greeks rendered *Παροπάνισος*, and applied to the mountains above *Sindhu Gandhāra*. As the name, however, of *Gandara* is reproduced in the Nakhsh-i-Rustam Inscription by the group $\text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠} \text{𐎠}$, *Kandari*; as the conversion of *Paracšanna* into *Panisis*, or *Pamisis*, requires a greater license of orthography than the Greeks even ordinarily indulged in, while in the Cuneiform word, moreover, the junction of the letters $\text{𐎠} \text{𐎠} \text{𐎠}$ and $\text{𐎠} \text{𐎠}$ is so unusual as to raise a doubt about their being employed phonetically; and lastly, as it appears quite unaccountable how or why the Babylonians, instead of the vernacular title of the country, should have employed a descriptive epithet evidently of a Sanscrit etymology, I cannot pretend that the "primâ facie" explanation of *Paruparacšanna* which I have hazarded, is at all satisfactory¹.






























¹ The first syllable in Paropanisus is certainly 𐎠 , *paruh*, "a mountain;" the etymology of the latter part of the name is more obscure.



The only other names preserved in the Behistun Catalogue are $\text{𐎶𐎠𐎧} \text{𐎠𐎶}$ 𐎶𐎠𐎧 for *Sacæ*, and $\text{𐎶𐎠𐎧} \text{𐎠𐎶} \text{𐎶𐎠𐎧} \text{𐎠𐎶} \text{𐎶𐎠𐎧} \text{𐎠𐎶} \text{𐎶𐎠𐎧} \text{𐎠𐎶}$ *S'attagu* for the Persian *Thataghush*. In regard to the latter name, which answers to the *Σαρραγύδα* of Herodotus, I have only to remark on the employment of the soft sibilant for the Persian aspirated *th*, (pronounced like the Greek *θ*), a power which the Babylonians did not possess, and on the substitution for the Persian case ending in *ush*, of the Babylonian nominative in *u*; but the former name deserves a much more lengthened consideration. In the Nakhsh-i-Rustam Inscription, the name is every where written $\text{𐎶𐎠𐎧} \text{𐎠𐎶} \text{𐎶𐎠𐎧} \text{𐎠𐎶}$, which only differs from the Behistun orthography in the duplication of the final *r*, while in Assyrian, the form is usually found of $\text{𐎶𐎠𐎧} \text{𐎠𐎶}$, without the plural termination. It will thus be seen, that the initial 𐎶𐎠𐎧 is preserved throughout, and up to the present time I have discovered no certain clue to the identification of the phonetic power of this character. As on the one hand, however, the termination of the name is certainly *miri* or *mirri*, while on the other, the identification of the Persian *Sacæ* or Scythians with the people named by the Greeks *Κιμμέριοι*, in Scripture כִּמְרִי , and by the Armenians *Gamir*, would seem highly probable, I venture to give to the character 𐎶𐎠𐎧 the power of *Gi*, (which would otherwise be wanting in the alphabet,) and to read the entire name *Gimiri*. From the frequent occurrence of this name in the Inscriptions of Assyria, it would seem to have originally denoted the general militia of the tribes, and to have been without any special ethnographic application, but there is nothing improbable in the idea that the Celtic tribes may have subsequently appropriated the title to themselves, being thus known to the Greeks and Latins on their first immigration into Europe as *Κιμμέριοι*, or *Cimbri*, and having perpetuated their ancient designation, not only in the Crimea of Southern Russia, but in the *Cymri* of modern Wales.

The names of *Arachotia* and *Mecia*, and the numerical total of the *Satrapies* which we find in the Persian text, are lost in the Baby-

lonian; and in giving the following translation, therefore, of the entire paragraph, I distinguish the restored portions by placing them in brackets :—

“Says Darius the king: these [are the provinces which have come into my possession: by the grace of Ormazd] I am king of them: Persis, Susiana, Babylonia, Assyria, Arabia, Egypt, the Archipelago, Saparda, Ionia, [Media, Armenia, Cappadocia, Parthia, Zarangia,] Aria, Chorasmia, Bactria, Sogdiana, Gandara, (?) the Cimmerians or Scythians, Sattagydia, [Arachotia, and Mecia; in all, 23 provinces.]”

Par. 7. 1. 7 
 (— — — —) ha ga n e t.
 sa.  ku.  ya ts  iv  va '  in ni.
 as is  vi. sa. *  Hu  ri  mi  s da '
 a na.  a na  ku. (— — — —)  yit  tu  ru n.
 man  da  t  ta. 1. 8 
 (— — — — — — — —)
 a na.  s  a su.  yap  nu su '.

Haganet, for the nominative fem. plural of *haga*, is a remarkable word. We have in other passages, for the same Persian word *imá*, “these,” *annáta*,  in the nominative, and *anniti*,  in the oblique case; but these terms come,

I think, from a distinct pronominal base. In the word—
 𐎧𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠𐎠, *haga* is the pronoun signifying “this,”
 (a hardening perhaps of the Hebrew הַהֵּן)¹; the *n* following is the
 numeral characteristic, and the feminine gender is marked by the
 terminal 𐎠𐎠𐎠𐎠𐎠. The employment of the 𐎠𐎠𐎠𐎠𐎠, however, in this last
 syllable, is unusual, and I know not if the ending should be pro-
 nounced *et* or *eta*. The same word occurs also in the next paragraph
 for the oblique case, but I am unable to throw any light on the
 declension, as the pronoun in question seems to have been peculiar to
 the later Babylonian, and is never met with in the inscriptions of
 Assyria.

The following word, “provinces,” is expressed by the duplication
 of the monogram 𐎠𐎠: perhaps in reading, the term 𐎠𐎠 𐎠𐎠, or
 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠𐎠, should be pronounced *mati*².

In the next phrase—

𐎧. 𐎠 𐎠𐎠. 𐎠𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠𐎠. 𐎠𐎠𐎠𐎠 𐎠𐎠𐎠.

sa anaku yatsivva' inni, “which belonged to me,” we have an example
 of the double use of the pronoun; *anaku*, which precedes the verb, being
 used apparently as its object, and a suffix, *inni*, being employed after

¹ *Haga*, at any rate, may be compared immediately with the Latin *hic*, and
 with the Pushtoo *hagha*, both as to sense and sound, although these forms are
 supposed to be intimately connected with the Indo-Germanic pronominal system.
 (Compare Sans. सस्व ; Zend 𐬵𐬀𐬵𐬀, &c.)

² 𐎠𐎠 as an ideograph for a country, as well as a phonetic power, is thus often
 replaced by *mat*. See the orthography of the name of the city of Hamath, and
 compare 𐎠𐎠. 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠𐎠 Khur., 152. 8, with 𐎠𐎠 𐎠𐎠 𐎠𐎠. 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠
 “this country,” in Khursabad, 129. 5. For “this my country,” we have also,
 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠. 𐎠𐎠 𐎠𐎠𐎠𐎠 𐎠𐎠 *matiya haga*, in Nakhsh-i-Rustam, l. 33 ;
 but in Westergaard’s H., ls. 8 and 16, 𐎠𐎠 𐎠𐎠𐎠 and 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 are
 used in apposition to each other, as if they were different terms.

the verb, to make the signification more precise. There are other examples of such a construction in the trilingual Inscriptions—(compare 𒀭 𒄀 , 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 , 𒀭 𒄀 𒀭 𒄀 , 𒀭 𒄀 𒀭 𒄀 , *anaku liššur anni*, “protect me;”) and the pleonastic use of pronominal suffixes is not altogether unknown to the Hebrew. We have hardly examples enough at present to be able to decide whether the suffixes in Babylonian follow the precise rules observed in Hebrew in regard to their pointing, and their mode of union with the verbs. The use of the epenthetic *nun* to connect the suffix of the first person singular with the verb, seems, in Babylonian as in Hebrew, to be restricted to the future tense; but I cannot ascertain that the same rules prevail with regard to the respective employment of the *a* and *i* for the connective vowel. I observe at any rate that the *i* is used when the verbal form ends with *u* as well as *a*, and that the *a* occurs both after the regular form and the apocopate. Compare the following examples taken from the trilingual Inscriptions:—

𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 { *yatsirva' inni*, “they belonged to me.”

𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 { *yakkira' inni*, “they rebelled against me.”

𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 { *zadammu' inni*, “they obeyed me.”

𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 , *liššur anni*, “may he protect me.”

𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 , *yapti — — anni*, “he granted to me.”

𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 , *takkira anni*, “it rebelled against me¹.”

The form 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 𒀭 𒄀 , to which the suffix *inni* is attached, must be the 3rd person plural Piël of a root

¹ This is the feminine singular of the 3rd person, the feminine plural being *yakkira'*.

tsavah, which seems to correspond in form, though not in sense, with the Hebrew צָוָה . The termination in *a'* instead of *u'* is indicative, I think, of the feminine gender. I observe, at least, that wherever in the trilingual Inscriptions, a future plural form ends in *a'*, the immediate nominative is 𐎠 𐎡 , which is certainly of the feminine gender. It would be moreover in strict analogy with Hebrew and Arabic grammar, that the true masculine and feminine endings should be *un* and *an*, of which *u'* and *a'* might be supposed to be contractions.

After the phrase answering to *washná Auramazdáha*, which has been already explained, we have 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 . 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 . 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 . 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 . 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 . 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 , for *maná badaká áha*, "to me submissive they have become." *Ana anaku*, "to me," does not require any special notice, but the other words are of interest. The term 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 , I can neither read nor explain. It is hardly possible that the letters should have their true phonetic power, for *epnai* would be etymologically quite unintelligible. I would rather take 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 for a compound ideograph: 𐎠 𐎡 at any rate, in other words, such as 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 for *fratama*, "chief," 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 for *dipi* "a tablet," &c., is evidently used with an abnormal value, derived, perhaps, from its ideographic application; and with regard to the 𐎠 𐎡 , although it is one of the least doubtful signs in the alphabet, its mere combination in this word with the plural ending in *i*, shows that it cannot represent its ordinary phonetic power of *na*. In the mean time, as I have met with no other example of the word in question, I abstain from conjecture, and pass on to the verb with which it is allied.

𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 𐎠 𐎡 , *yatturun*, for *yanturun*, signifying "they have become," must be the 3rd person plural of the Niphal form of the hollow root *tur*, from which we have already met with

another derivative in the term $\text{𒀭𒀭𒀭} \text{𒀭𒀭𒀭}$ *attur*¹. I have not yet ascertained the reason why, in a few instances, and a few instances only, we find the true plural inflexion with an *n*; (compare—

Sing.

Plur.

$\text{𒀭𒀭𒀭} \text{𒀭𒀭}$ *yattur*, "he became," $\text{𒀭𒀭𒀭} \text{𒀭𒀭𒀭} \text{𒀭𒀭}$ 𒀭𒀭 𒀭𒀭 𒀭𒀭 *yatturun*,
 𒀭𒀭 𒀭𒀭 *atki*, "I assembled," 𒀭𒀭 𒀭𒀭 𒀭𒀭 *yatkuni*,
 𒀭𒀭 𒀭𒀭 𒀭𒀭 *yatbá*, "he came," 𒀭𒀭 𒀭𒀭 𒀭𒀭 *yatbuni*.)

It can hardly be that such forms belong to a tense resembling the Paragogic future of the Arabic; nor that the full termination and the apocopate may be used indifferently. I should rather attribute the appearance of the nasal to some prosodiac rule regarding the weight of the vowels in concave and defective roots; but the examples are too few to afford any determinate grounds for enquiry*. It should further be remarked, that the verb is here placed in the masculine gender, as more worthy than the feminine, and in consequence of being removed from immediate contact with the nominative, whilst the employment of the letter 𒀭 instead of 𒀭𒀭 for the silent terminal *n* after the vowel *u*, is owing probably to a mere laxity of orthography², such as is observable in the indifferent use of 𒀭 𒀭

¹ The analogy between the forms $\text{𒀭𒀭𒀭} \text{𒀭𒀭𒀭}$ *attur*, or $\text{𒀭𒀭} \text{𒀭𒀭𒀭} \text{𒀭𒀭}$ *aturu*, and $\text{𒀭𒀭} \text{𒀭𒀭}$ 𒀭𒀭 𒀭𒀭 *aduk*, or $\text{𒀭𒀭} \text{𒀭𒀭}$ 𒀭𒀭 *aduku*, would lead

to a suspicion that the root of the substantive verb might be *tarar* like *dakak*, and that the duplication might be similar to the Daghesh used in Hebrew with the first radical of one of the future forms of the *verba geminantia*. Compare 𒀭𒀭 for 𒀭𒀭 . This explanation is, at any rate, preferable to that given in page xv.

* In Mr. Layard's new Inscriptions, I have met with numerous examples of this plural ending, which seems, in fact, to be used indifferently with the contracted form in *u*.

² It seems to me impossible that the letter 𒀭 can here represent its full power of *nu*, as that termination is unknown to any of the plural forms, either in Hebrew or Arabic.

and 𐤗𐤗 𐤗𐤗𐤗 in Assyrian, to express the pronominal affix of the 3rd person plural masculine.

The next word is $\ll \text{𐤗𐤗𐤗} \text{𐤗𐤗𐤗}$ 𐤗𐤗𐤗 𐤗𐤗𐤗 *mandatta*, "tribute," a term which nearly coincides with the Chaldee מְנַדָּה , the Babylonian always hardening the feminine termination into a dental, as it is hardened in Arabic, and in the construct state of the Hebrew or Chaldee noun¹. In Assyrian, the usual orthography employed is nom. 𐤗𐤗 𐤗𐤗𐤗 𐤗𐤗𐤗 *madatu*, oblique 𐤗𐤗 𐤗𐤗𐤗 𐤗𐤗 *madata*, forms which bear the same relation to $\ll \text{𐤗𐤗𐤗} \text{𐤗𐤗𐤗}$ 𐤗𐤗𐤗 that מְנַדָּה bears to מְנַדָּה . The *n*, however, is sometimes found in the Assyrian term, and the duplication of the *t* is common. In the Nakhsh-i-Rustam Inscription the terminal letter is 𐤗𐤗𐤗 instead of 𐤗𐤗𐤗 , the final *a*, in both examples, marking the oblique case.

The verb signifying "they brought," which governs *mandatta*, is lost: the only other words, indeed, which can be recovered in the paragraph are, 𐤗𐤗 𐤗𐤗 . 𐤗𐤗 𐤗𐤗 𐤗𐤗 . 𐤗𐤗 𐤗𐤗 𐤗𐤗 𐤗𐤗 , *ana sasuyapnusu*, "that they did:" *ana* in this passage and in several others, seems to perform the function of the Hebrew אֵת as the particle governing the accusative case; but this employment of it is, I think, in reality, rather owing to its individualizing power. The next word 𐤗𐤗 𐤗𐤗 𐤗𐤗 , which, if phonetic, must be read *sasu*, occurs very frequently, both in Babylonian and Assyrian, for the accusative case of the pronoun of the 3rd person singular, and curiously enough it seems to be irrespective of gender. I am not quite sure, however, that the term is phonetic, for the corresponding phrase in the Nakhsh-i-Rustam

¹ If the derivation of this term from the root מְנַדָּה be correct, the nasal, of course, must be explained as in Chaldee, by the Daghesh forte being resolved, a curious illustration being thus obtained of the applicability to the Babylonian of the orthographical rules proper to the Hebrew and Chaldee.


Inscription is $\text{𐎶. 𐎶𐎠𐎵 𐎶𐎠𐎵 𐎶. 𐎶𐎠𐎵 𐎶𐎠𐎵 𐎶𐎠𐎵 𐎶𐎠𐎵 𐎶𐎠𐎵}$, where 𐎶𐎠𐎵 𐎶𐎠𐎵 𐎶 answers to the Behistun 𐎶 𐎶 𐎶 , and is apparently ideographic¹. The verb 𐎶𐎠𐎵 𐎶𐎠𐎵 𐎶𐎠𐎵 *yapnusu'*, "they did," is the 3rd person masculine plural of a root which seems to be identical with the Hebrew בָּנָה , signifying literally, "to build," but tropically, "to do," or "make." This explanation, however, is not quite satisfactory, for in the first place, the letter ב as the third radical of a Hebrew root should be converted in Babylonian to *i* or *u*; and in the next place, we have numerous examples of Cuneiform derivatives from בָּנָה , which do actually follow this orthographical rule. Compare 𐎶𐎠𐎵 𐎶𐎠𐎵 *apnu*, or 𐎶𐎠𐎵 𐎶𐎠𐎵 𐎶𐎠𐎵 *aptani*, "I built;" 𐎶𐎠𐎵 𐎶𐎠𐎵 *yapni*, "he built," &c. All that I can say, therefore, at present is, that *yapnusu'* for *yapnusun*, comes from a Babylonian root, which may be either *banas* or *panas*, and which signifies, "to do," or "make."²

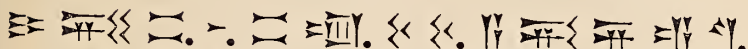
The following is the translation of the paragraph with the restored portions in brackets.


[“Says Darius the king:”] these are the provinces which came into my power. By the grace of Ormazd they have become subjected to me; tribute [they have brought to me. As to them it has been ordered by me], that they have done.”

¹ On a further consideration, I am satisfied that this phrase should be read $\text{𐎶. 𐎶𐎠𐎵 𐎶𐎠𐎵 𐎶. 𐎶𐎠𐎵 𐎶𐎠𐎵 𐎶𐎠𐎵 𐎶𐎠𐎵}$. *ana apusu yabbussu'*, "they did the doing," according to a system of redundant expression which the Babylonian particularly affected.

² *Ana sasu yapnusu'* might signify "to that they turned," the verb employed corresponding to the Hebrew פָּנָה . The term *apnusu*, however, is, I think, again used in line 11, and the context will there require a verb similar to the Latin *ago*.

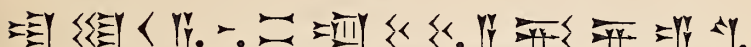
Par. 8. .
 * Da ri ya vaş. melek. (— — —)

.
 ya gab bi. aś. bi *. mati. ha ga n e t.

.
 * pi t ku t. a na. s a su.

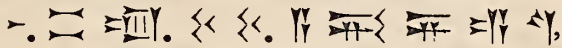







l. 9  .
 aś. yaş mi. sa.



.
 * Hu ri mi ş da '. di n a t.



.
 at t u a. aś. bi *. mati. ha ga n e t.


.
 va sa s gu. sa. la. pa ni ya.

. l. 10 
 at t u a.









After the usual formula, we have for *atara imá dahyáwa*, "within these countries," , a phrase, in which the only difficulty regards the particle . Following Semitic analogies it would, of course, be most natural to read this word as *bin*, the compound particle  being equal to the Hebrew , but I have found no other passage in which the letter  could be supposed to represent the syllable *in*. Presuming, indeed, that the characters  and  are identical, (the two forms, although distinguished at Behistun, being certainly confounded in other Babylonian Inscriptions, and being represented in Assyrian by the single character ,) the complemental












power of *v* or *m* after the vowel *u* must be admitted as the normal value of the sign, and this value attached to the syllable *bi*, would seem by some strange phonetic fiction to be combined into the single articulation of *bu* or *bo*, as in the last syllable of the name of the god Nebo¹. I am however, for my own part, disinclined to read the word in question either as *bin* or *bu*. I would rather suppose the letter  to correspond with the Hebrew בּ, and would conjecture the  to be a mere non-phonetic adjunct, employed for some purpose which must remain for the present obscure.

The next words are of interest. In the Persian, we have *martiya hya agatá aha*; in the Babylonian, , the last character being alone liable to doubt. Now,  is well known as the monogram for "a man," which it was probably allowable to read phonetically as *ish*, or *adam*, or *mat*, or according to any of the sounds representing the idea of "a man;" and the second word, therefore, *pitkut*, stands for the Persian *agatá*, a noun which has hitherto baffled all attempts at interpretation. The root, however, *patak* or *batak*, is used in so many passages of the Assyrian and Babylonian Inscriptions, that its signification can hardly be mistaken. In all the following examples the allusion evidently is to "carving," or "fashioning," or "working," or perhaps "building;" and the root may, therefore, be compared either with the Piël form of פִּתַּק, or with the verb פָּתַק, which is once used in Eze. xvi. 40².









¹ This name is written phonetically as , a form which we are certainly warranted, on the united authority of ancient and modern languages, in reading *Nabu*, rather than *Nabiv*.







² The Piël form of פִּתַּק signifies, "to engrave," or "carve," or "sculpture," and would suit the Assyrian verb therefore sufficiently well. I doubt, however, the interchange of the Hebrew פ with the Babylonian *k*. פָּתַק merely means "to cut in pieces," and is but remotely connected, therefore, as far as sense is concerned, with the verb in question.

1.  da.  *  p  i  li.  pi  ş  e.









 ya  na.  ir.  Ta  ş  ti  a  ti.  yap  tu  ku.








“Who fashioned the cut stones in the city of Tastiāt.” (B.M., 38. 9.)

2.  da.  ma  na  ma.  la.  yap  ti  ku.






 melek.  pa  ni.  makh  ri  ya.










“Which no king before me had done (or fashioned.)” (B.M., 41. 22.)







3.  da.  melek.  ma  kh  ri.  ya  na.  kaspi.









 yap  ti  ku.  bi  ti  k  su.

“Which the king before me had fashioned in silver.” (E.I., c.3. 1.4.)

4.  a  na.  *  Nebo (— — — —)  bit.







 (— — —)  ya  na  Bab  ilu  *  *.  ya  na.

 ku  p  ri.  va.  ha  gur  ri.

 e  p  ti  k.  pi  ti  k  su.

“To the god Nebo (- - -) a temple (- - -) in Babylon, of bitumen and brick, I fashioned or made.” (E. I., col. 4. l. 18. sqq.)

There are scores of other examples, in which the root *patak*, being applied either alone, or in conjunction with a redundant noun, to the

construction of buildings, can only signify "making," or "fashioning," and it remains, therefore, to be decided whether the allusion in this difficult Behistun passage may be to "workmen" in general or to the "masons," who were especially employed in the sculpture of the Achæmenian monuments. The former is, I think, the most natural explanation, for there is certainly an antithesis in the Persian between the verbs *abaram* and *aparasam*, and in spite, therefore, of etymological difficulties, I translate the nouns *agatá* and *arika*, by "industrious" and "idle." *Pîkut* is, I think, a Kal plural participle, formed from *patak*, precisely as *nikrut* is from *nakar*. It is difficult, at the same time, to understand why a plural form should be thus joined to a singular noun,—the more especially as the demonstrative pronoun which follows is also apparently in the singular; perhaps, however, . —    may mean, "one of the industrious," or possibly *pîkut* may be an erroneous orthography altogether: the last letter may be , and the word may thus be read simply *pîkú*, and may be regarded as a singular participle.

Ana sasu was noticed in the last paragraph. If the particle *ana* be here used with its usual signification of "to," the verb forming the complement of the sentence must signify "granting favor." It is much to be regretted that we are without the Babylonian correspondents of *abaram* and *aparasam*, for the terms are probably of frequent occurrence in the independent Inscriptions of Assyria.

The next phrase to be examined is that which answers to *washná Auramazdâha imá dahyáwa tyaná maná dátá apriyáya*. The Babylonian words are—

. . .       .
         .
         .

Aš yašmi sa Hurimišda' dinát attua aš bi mati hagamet hwasaggu; and they may be, I think, translated: "By the grace of Ormazd, my laws by these nations have been observed." There is indeed, an

analogous expression at Nakhsh-i-Rustam, which is rendered in the Persian, *Dátam tya maná, awam adáraya*, and in the Babylonian,

𐎠 𐎠𐎡 𐎢 𐎣. 𐎤𐎥 𐎦𐎧 𐎨 𐎩. 𐎪𐎫 𐎬𐎭 𐎮𐎯. 𐎰𐎱 𐎲𐎳 𐎴𐎵. *dinat attua yakhaslu'*, "they held my laws;" and it is chiefly upon this authority that I venture to assign to the root, which must be *pari* in Persian, and *sašag* in Babylonian, the sense of "holding" or "observing."

𐎠 𐎠𐎡 𐎢 𐎣 *dinát*, is of course the (fem. ?) plural of a noun answering to the Hebrew דין, "a law," or "decree." We find, indeed, the two words *dat* and *din*, which are used as correspondents in this passage, associated in the Scriptural phrase כָּל יְדֵיעֵי דָת דָּיִן, (Esther i. 13), to express the same meaning. The root דין from which the Hebrew *din* is derived, is supposed to have the sense of "ruling," or "judging;" but as in the Persian, *dáta* certainly comes from *dá*, "to give," so would I assign a similar signification to the original Babylonian verb. *Din*, indeed, or *dun*, would be immediately cognate with the Latin *dono*, and the term 𐎠𐎡𐎢 𐎣 𐎤 *yaddinu*, which answers so frequently to *ada*, "he gave," in the Standard trilingual Inscriptions, can only be explained as a derivative from the same root¹. *Attua*, "my," united to *dinát*, has its usual possessive sense.

The following words 𐎠. 𐎡. 𐎢. 𐎣. 𐎤. 𐎥. 𐎦. 𐎧. 𐎨. 𐎩. 𐎪. 𐎫. 𐎬. 𐎭. 𐎮. 𐎯. 𐎰. 𐎱. 𐎲. 𐎳. 𐎴. 𐎵. may, perhaps, be rendered "among these countries," as in the previous clause. If, indeed, we read the compound particle 𐎠. 𐎡. 𐎢 as *ás bin*, this signification must be necessarily assumed, and so slight

¹ *Yaddinu* will more probably come from *danan*, as *yadduku* comes from *dakak*; (compare יָסַב from סָבַב). The connexion, indeed, between *din* and *danan* is further shown, by the common use in Assyrian of 𐎠𐎡𐎢 𐎣 𐎤 *danan*, for "law," or "religion," answering to the Arabic دِين which is, of course, etymologically identical with the Hebrew דין. In the Inscriptions lately brought by Mr. Layard from Assyria, numerous examples occur

an alteration will not affect the general sense of the paragraph. If on the other hand, we scrupulously follow the Persian original, the reading of *aš bi* would seem to be preferable for 𐎠. 𐎠 𐎠𐎠 , and an instrumental sense must be given to the participle.

The verb from which is derived 𐎠𐎠𐎠 𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 *hvasasgu*, I have not yet been able to identify, owing to the confusion and uncertainty in which is involved the employment of the Babylonian sibilants. I feel pretty certain, however, that the root must be *sasag*, rather than *sagah*, and that the term employed is a mere plural passive participle, formed like the Arabic *ismi maf'ul*, rather than after the fashion of the Hebrew. I should expect, indeed, the Hebrew corresponding root to be written ססג , and it is the more important follow out this etymology, as the commencement in 𐎠𐎠𐎠 𐎠 being identical with that which characterizes the Hiphil participle of the Babylonian, would be apt to mislead, were not due attention paid to the vowel-pointing. The initial 𐎠𐎠𐎠 , as will be abundantly shown in the alphabet, answers to the ס of the Hebrew, and the termination in *u*, (which causes the second radical to be Jesmated), is the inflexion of the plural masculine (for *un*), agreeing with *dinát*, and thus showing that either the plural ending in *at* is not restricted to feminine nouns, or that the participial plural in *u* is common to both genders.

I have failed to recognise the root from which we have the participle *hvasasgu*, in any other passage of the Inscriptions.

The termination of the line, $\text{𐎠. 𐎠𐎠 𐎠𐎠 𐎠𐎠. 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠}$, *sa la paniya attua*, is sufficiently clear. *Sa* is used in this passage for the relative, "that which;" and we thus see that the sign 𐎠 or 𐎠

of the indifferent orthography of 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 and 𐎠𐎠𐎠 𐎠𐎠 𐎠𐎠 *danani*, for the word signifying "laws," a further proof being thus afforded of the derivation of the noun from the root *danan*, which has supplied us with the future forms 𐎠𐎠𐎠 𐎠 𐎠 or 𐎠𐎠𐎠 𐎠𐎠 𐎠 , *yaddinu* or *yaddanu*, "he gave," or "granted."

answers both to the article \aleph , and to the pronoun ψ , of the Phœnician and the Rabbinic Hebrew. It is interesting also to observe, that this pronoun is expressed by Ψ or Ψ , by $\Xi\aleph$ or $\Xi\Psi$, and by $\Xi\aleph$ almost indifferently, an apt illustration being thus afforded of the direct passage of ψ into the Chaldee \aleph , without having recourse to the conjecture of Gesenius, which would derive the latter form from the demonstrative \aleph through the Arabic الذي .

The compound particle, *lapani*, although absolutely identical with the Hebrew לפני as far as the etymology is concerned, is used, I think, in this and other passages, in an ablative or instrumental sense, rather than with any immediate reference to the root פנה , "to turn." Perhaps, however, we might translate *lapaniya attua*, "ab ore meo," as well as "a me;" for the verb which follows must signify "said;" the Persian corresponding term being *athakya*. The use of a double pronoun is again to be remarked in this phrase, the possessive *attua* being employed, notwithstanding that the suffix in *a* of the 1st pers. sing. is attached by a euphonic *y*, to the particle *pani*.

In the Nakhsh-i-Rustam Inscription, the corresponding passage is $\Xi\aleph$. $\langle\Psi$ $\Xi\Psi$. $\Xi\Psi$ $\Xi\aleph$ $\langle\Psi$, and I am thus led to suspect that the character $\langle\Psi$ —in addition to its normal value of *si*, must have had the secondary power of *pani*, or at any rate, must have been ideographically equivalent to the Hebrew פני *. I give the translation, therefore, of the Babylonian portions of this paragraph as follows:—

"Says Darius the king: throughout these provinces the industrious man, to him [I have granted favor or protection; the idle man I have punished with severity]. By the grace of Ormazd, my laws throughout these provinces have been observed. That which from me [has been declared to them, that have they performed]."

* In Mr. Layard's new Inscriptions $\Xi\Psi$ $\langle\Psi$ —is repeatedly put for *lapani*, "from."

Par. 9. l. 10 (— — — — —) ya gab bi.

* Hu ri mi ş da ' melk ut.

yad da nu. * Hu ri mi ş da ' yaş şı.

da nu. a di. eli. sa. melk ut. ha ga ta.

l. 11 (— — — — —) ana ku. ap nu su.

In the phrase which follows the formula, "says Darius the king," and which is rendered in the Persian, *Auramazdá maná khshatram frábara*, we remark in the Babylonian, that the pronoun of the 1st pers. is omitted. The terminal in the word for "kingdom," must necessarily, I think, represent the syllable *ut*, rather than *tu*, but I am still at a loss to decide whether the entire word should be read *melkut* or *sarrut*. With regard to the following verb, also, I have nothing to add to the conjectures already advanced in my analysis of line 4*.

The next phrase, answering to the Persian, *Auramazdámaiya upastám abara*, "Ormazd brought help to me," is given in Babylonian as, and although there are here only two words to be explained, considerable difficulty attaches to them. Until lately, indeed, relying on the usual collocation of the Semitic languages which places the verb after the object, I have supposed *yaşşı* to signify "help," being a derivative from the root and I have conjectured to be allied to

* But see the new foot-note to p. xii.

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞

me in the highest degree improbable; and *danu*, after the analogy of the probable relationship of $\Xi\Upsilon\Delta\Upsilon$ $\Xi\Upsilon\Upsilon$ Υ with $\Upsilon\Upsilon$, presents even some difficulties of explanation. All that I can do is to refer to the many phrases in Assyrian, where $\Xi\Upsilon\Upsilon$ Υ indicates "strength," or "power," and suggest their derivation from the same root which has furnished the noun, here signifying "help," or "succour." Compare the title \llcorner . $\Xi\Upsilon\Upsilon$ Υ (nom.) or $\Xi\Upsilon\Upsilon$ $\Xi\Upsilon\Upsilon$ (oblique,) applying everywhere to the king of Assyria, and the epithet $\Xi\Upsilon\Upsilon$ $\llcorner\llcorner$, or $\Xi\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$, or $\Xi\Upsilon\Upsilon$ Υ $\Upsilon\Upsilon$, constantly attached to cities to denote their *strength* or *magnitude*, $\Xi\Upsilon\Upsilon$ $\llcorner\llcorner$, or "small," being the term used in contradistinction to $\Xi\Upsilon\Upsilon$ $\llcorner\llcorner$ (See British Museum, 63, ls. 23 and 24). Another common phrase referring to an insurrection is—

$\Xi\Upsilon\Upsilon$. Υ $\Upsilon\Upsilon$. $\Xi\Upsilon$ $\llcorner\llcorner$ $\Xi\Upsilon\Upsilon$. $\Xi\Upsilon\Upsilon$ Υ $\Upsilon\Upsilon$. $\Xi\Upsilon\Upsilon$ Υ $\Upsilon\Upsilon$.
 "from among my servants (withdrawing himself) he rose into power." (?)

I observe also $\Upsilon\Upsilon$ $\Upsilon\Upsilon$. $\Xi\Upsilon\Upsilon$ Υ $\Upsilon\Upsilon$ \llcorner . $\Xi\Upsilon\Upsilon$ $\Upsilon\Upsilon\Upsilon\Upsilon$
 (British Museum, 89, 47), "At its head he placed;" (?) and again,
 $\Xi\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$. $\Xi\Upsilon\Upsilon$. $\Xi\Upsilon\Upsilon\Upsilon$ Υ $\Xi\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$.
 $\Xi\Upsilon\Upsilon$ = $\Xi\Upsilon\Upsilon$ $\Xi\Upsilon\Upsilon$. "I placed them in dependency on the city of Kerkha Sargina," (Khur. 147, 6), &c. &c. &c.*

* Consequent on the discovery that $\Xi\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ and $\Xi\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ are mere variant orthographies for the same word, I would now propose to refer all these forms to a root *danan*, signifying primarily, "to give," but used like the Hebrew $\Upsilon\Upsilon$ to express other meanings, such as "to rule," "to judge," "to protect," or "defend." *Danú*, "help," may thus be connected with the idea of "protection:" *danu*, applied to a king, may mean "ruling," or "governing," (see 1 Sam. ii. 10; Zech. iii. 7, &c.): *danát*, applied to cities, may indicate "walled cities," or "places of defence." The same word may also denote "laws," or "things given," and *limit hudinu*, as in the last

The adverb which follows, answering to the Persian *yátá*, "until," is interesting. It reads $\Upsilon \Upsilon \text{ 𐎠}$. $\langle \text{𐎠} \text{ 𐎠} \rangle$. Υ , *adi eli sa*, and is formed of three distinct words: *adi* is the Hebrew עַד ; Syriac ܐܕ ; Latin, *ad*, &c., and signifies properly "to," or "as far as," though it is often used in Assyrian for the simple conjunction "and." $\langle \text{𐎠} \text{ 𐎠} \rangle$ (or, as it is sometimes written, $\text{𐎠} \Upsilon \text{ 𐎠} \langle \text{𐎠} \text{ 𐎠} \rangle$), *eli*, corresponds with the Hebrew עַל and Arabic عَلَى , and, as an independent preposition, has the sense of "over" or "upon:" here, however, it seems to be used for עַד , as in the phrase עַד לְבֹאֵהוּ , "until he came," (Judges iii. 3), while Υ is the relative, שֶׁ or שֶׁנֶּאֱמַר , which is constantly joined with עַד in Hebrew to express the fuller sense of "until that." *Adi eli sa* may thus be correctly rendered in Latin by *adeo ut*.

The only other word to be noticed in this line is the demonstrative pronoun $\Upsilon \Upsilon \text{ 𐎠} \langle \text{𐎠} \text{ 𐎠} \rangle$, where the feminine characteristic in *ta*, is added to the theme *haga*, to agree with the feminine noun $\text{𐎠} \langle \text{𐎠} \text{ 𐎠} \rangle$.

At the commencement of the next line we have the word $\Upsilon \text{ 𐎠}$ *anaku*, "I," and an imperfect verb, which should perhaps be restored to $\text{𐎠} \text{ 𐎠} \text{ 𐎠}$, *apnusu*, the 1st person of the same verb of which the 3rd person has been already examined in the phrase— $\Upsilon \Upsilon \text{ 𐎠} \text{ 𐎠} \text{ 𐎠}$. $\Upsilon \Upsilon \text{ 𐎠}$. $\text{𐎠} \text{ 𐎠} \text{ 𐎠}$ $\text{𐎠} \text{ 𐎠} \text{ 𐎠}$, *ana sasu yapnusu*, "that they did." Although the idiom, indeed, of *imperium agere* is foreign to the Persian, the Babylonian and the Scythic versions of the Behistun Inscription constantly make use of the same root for *performing* an act and *exercising* rule. As indeed, in line 3, we have, in the phrase, $\text{𐎠} \langle \text{𐎠} \text{ 𐎠} \rangle$. $\text{𐎠} \text{ 𐎠} \text{ 𐎠}$ $\text{𐎠} \text{ 𐎠} \text{ 𐎠}$, an example of the

example here quoted, may be translated, "I gave as dependencies." The two preceding examples are very doubtful: $\text{𐎠} \text{ 𐎠} \text{ 𐎠}$ $\text{𐎠} \text{ 𐎠} \text{ 𐎠}$. $\text{𐎠} \text{ 𐎠} \text{ 𐎠}$ $\text{𐎠} \text{ 𐎠} \text{ 𐎠}$ seems rather to signify "he threw off allegiance."

employment of *ebas*, in connection with *melkut*, in order to give the sense of "reigning," so I conjecture that *khshatram darayamiya*, "I hold the empire," or "reign," is here represented by *melkut anaku apnusu*; the root *panas* or *banas*, being, as I have before shown, an exact synonym of *ebas*, "to do."

The translation then will be as follows:—

"Darius the king says: Ormazd granted (me) the empire. Ormazd brought help to me, so that this empire [I gained. By the grace of Ormazd] I rule."

Par. 10.
 * Da ri ya vaş. melek (— — —)

ya gab bi. ha g a. sa. ana ku. e bu su. aš.

yaş mi. sa. * Hu ri mi ş da. akhar(?)

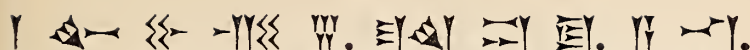
l. 12
 sa. a na. melek. a tu ru. (— — —)


su va. ha kan nu. a na. melek. yat tur.

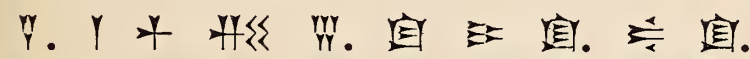
sa. * Kam bu zi ya. ha ga su va.


akhi su. * Bar zi ya. asad.(?) abu su n. asat(?).

l. 13
 imi su n. (— — — — —)

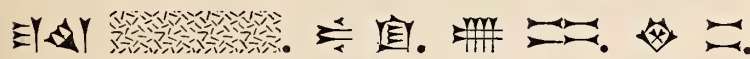

 * Kam bu zi ya. yad du ku. a na.


 * Bar zi ya. a na. hva ku. val. (— —) ki.



 sa. * Bar zi ya. di ya ki. akhar(?).




 * Kam bu zi ya. a na. * Mi şar.

l. 14  
 (— — — — —) * Mi şar.

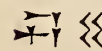

 yat (— — — —). akhar(?) hva ku. eb bi.


 bi ya su. yat lak kan. akhar(?) par ş a t.


 aś. mati. lu ma du. ya mi du. aś. * Par şu.

 l. 15 
 * Ma d ai.

For the first clause, *ima tya maná kartam pasáwa yathá khsháyathiya abawam*, "this is what was done by me, after that I became king;" the Babylonian has, *haga sa anaku ebusu aş yaśmi Hurimiśda akhar sa ana melek hatur*, "this is what I did, by the grace of Ormazd, after that I became king." Most of these words are already known to us.






 *ebusu*, is the 1st person singular Kal future of the root *ebas*, of which we have already met with an Ifta'al form in *yatipsu*. The substitution of *u* for *a* between the 2nd and 3rd radicals, is in perfect accordance with Hebrew and Arabic grammar, and the termination in *u* corresponds also with the usage of the latter language.


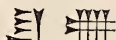




Owing, however, to the first radical of this root standing half-way as it were between the guttural y and the weak letter N , the Babylonian conjugation cannot be compared with any of the Hebrew classes. The letter y^{N} here stands for what in Hebrew would be expressed as y^{N} , while in the 3rd person, the guttural altogether falls away, and y^{N} replaces y . It is singular, that the Babylonian version should introduce after the verb, "by the grace of Ormazd," which is wanting in the Persian.

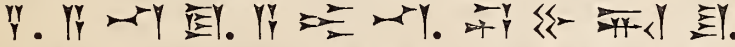
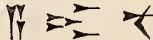
The term which follows, and which, throughout this Behistun Inscription, answers to *pasáwa*, "after," is written y^{N} E , and if expressed phonetically, must be read therefore as *vapki*; but no other Semitic language furnishes any resemblance to such a particle, and I am strongly inclined, accordingly, to believe that the word is represented by a compound ideograph. The final character E , at any rate, is frequently employed, as I have already shown, as a non-phonetic adjunct to names of places in plain countries, and it has, I suspect, therefore, the ideographic value of "low," or "down." If, then, y^{N} could also be supposed to indicate "time," we might understand how the word "after" came to be written y^{N} E , and we might employ as its phonetic correspondent any standard Semitic term, such as *b'ad* or *akhar*. Pending the discovery, indeed, in other Inscriptions, of the same particle written phonetically, I thus venture to substitute for it the Hebrew אַחַר , and read the word in the Roman character as *akhar*. The conjunction of this adverb, at any rate, with the relative *sa*, exactly corresponds with the use of אַחַר שֶׁ in Hebrew. (Ezek. x. 1).

The phrase y^{N} y^{N} . y^{N} . y^{N} E E , for "I became the king," is also of interest, the particle *ana* being employed like אֲנִי in the older Hebrew, with a definite or demonstrative power, rather than with the sense of "to," or to mark the object of a transitive verb, while *aturu* is the regular 1st person singular Kal of the hollow root *tur*, which also supplies us with the Niphal apocopate forms of *attur*

and *yattur*, singular; and with *yatturun* for the plural of the same conjugation*.










Of the next phrase, which signifies, "A man named Cambyses, son of Cyrus, of our race, he was here king before me," we have merely a fragment . *suva hakannu ana melek yattur*. *Suva*, signifying "he," or "this one," is exactly the Hebrew , and Arabic , the Hebrew aspirate being regularly replaced in Babylonian by the sibilant; and the same relationship being thus indicated between the languages, that exists between the old Persian and the Sanscrit, or between the Greek and Latin. We shall subsequently find this pronoun *suva* united to the demonstrative *hāga*, and we shall, also, repeatedly meet with the suffix  or , which is, of course, a remnant of the same theme.















































In the older Hebrew, as it is well-known,  was used indifferently both for the masculine and feminine; and this confusion of genders is, I believe, often to be detected in the Inscriptions of Assyria. The true feminine, however, of  is written  or , *suat* or *s'at*, the connexion between the two forms being similar to that which exists in Hebrew between  and .

The adverb of place, *hakannu*, answering to the Persian *idá*, "here," is of course, formed from the demonstrative base *haga*, but I do not recognize any immediate correspondent, either in Hebrew or Arabic. It appears, also, to be immaterial in what vowel the word may terminate, for in Westergaard's Inscription E. l. 8, we have the phrase, . *sa. anaku. hakanna ebussu*, "quod ego hic feci," standing for the Persian *tya maná kartam idá*. The connexion of 

* I now prefer explaining forms in which the first radical is doubled, such as *yattur*, *yadduku*, *yadlinu*, by supposing the roots to be of the "yy" class.

Persian; while the name of Bardiya, which becomes in Babylonian, *Barziya*, is written *Μέρδης* or *Σμέρδης* by the Greeks, and *Mergis* by the Latins.

The demonstrative pronoun *hagaswa*, compounded of *haga*, "this," and *swa*, "he," has been already noticed. It only remains, therefore, to explain the monogram , which, whatever be its pronunciation, must certainly stand for "brother." The character , seems to be peculiar to the later Babylonian. As it represents the last element in the name of Nabochodrossor, interchanging in that position with    , it must have the phonetic power of *sur*, but I cannot believe that *sur* signifies "a brother." It is more probable that, like all the other signs appropriated to the expression of relationship, the  has in this passage a purely ideographic value, and with a due respect therefore for Semitic analogies, I venture to read the word as *akhi*, supposing the  which is attached to it, to be the suffix of the 3rd person, used phonetically, according to the genius of the Babylonian language. At the same time, I have neither discovered the alphabetic equivalent of  in Assyrian, nor even have I succeeded in finding how the idea of "brother" was expressed in that language.

After the name of *Barziya*, the word answering to *náma*, "by name," has been omitted as of no consequence: I pass on accordingly to the fifth clause, where for the Pers. *hamátá hampitá*, *ὁμομήτριος*, *ὁμοπάτριος*, we have the Babylonian           , *unicus erat pater eorum; unica erat mater eorum*. The use of   for the masculine ordinal of the number "one," is proved by many examples. We have thus at Hamadan, for *aivam parunám khsháyathiyam*,            or                , phrases, which I read as *yasdi ás meleki madut*, or *yasdi ás meleki makhrut*, "first of many kings," for   in other copies of the Standard trilingual Inscription, is written phonetically as    . "In the first year," again,

is rendered by 𐎶 . 𐎶𐎵 . 𐎶𐎵𐎶 . (British Museum, 88. 26,) and numerous other instances occur of the use of 𐎶𐎵 or 𐎶𐎵𐎶 for the cardinal "one," or ordinal "first."

With regard to the pronunciation of 𐎶𐎵 , I propose to read *asad* for the cardinal, and *isdi* or *yasdi* for the ordinal. The former word I compare immediately with אָסַד , the א being sometimes replaced by a sibilant in Babylonian, while I would explain *isdi* or *yasdi*, by supposing that the masculine termination in 𐎶 by which the other ordinals are formed in Hebrew, applied also to *asad*, and that this inflexion caused a corresponding change in the initial vowel. But if 𐎶𐎵 , united with 𐎶𐎵𐎶 , "a father," be the masculine ordinal, 𐎶𐎵𐎶𐎵 which is prefixed to 𐎶𐎵𐎶𐎵𐎶 , "a mother," must be the feminine form. I have not been able to verify this use of the letter 𐎶𐎵𐎶 in the Inscriptions of Assyria, but the evidence of the passage which I am now considering is almost conclusive, and comparing the sign, therefore, with the Hebrew אָמָה , I give to it the phonetic power of *asat*. Perhaps, indeed, there is some connexion between the feminine ending, which we see in אָמָה and the normal value of *it* or *yat*, which belongs to the character 𐎶𐎵𐎶 . For the use of the numeral "one" with the sense of "the same," such as 𐎶𐎵 and 𐎶𐎵𐎶 must have in this phrase, see Gen. lx. 5, and Job xxxi. 15.


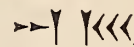
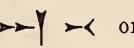
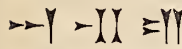




It remains to examine the sign 𐎶𐎵𐎶𐎵𐎶 . Being used in contradistinction to 𐎶𐎵𐎶 , which we know, from numerous examples, to denote "a father," it can only represent the idea of "mother." In the Inscriptions of Assyria, the sign is sometimes found, it is true, to denote *women* generally, as in the phrase,—

𐎶𐎵𐎶𐎵𐎶 𐎶𐎵𐎶𐎵𐎶 I. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶 𐎶𐎵𐎶𐎵𐎶 . 𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵𐎶 . 𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵𐎶 .

homines ejus, *fœminas* *innumerabiles,*









𐎶𐎵𐎶 𐎶𐎵𐎶 I. 𐎶 . 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 . 𐎶𐎵𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶 .

ovés ejus *et* *greges* *(et) boves(?)* *deportavi.*

(Brit. Mus., 20. 24,) but it is more frequently employed, as at Behistun, for the word "mother." Compare the epithet . , "mother of the gods," applying to the goddess  or , who must, accordingly, represent the Beltis of the Greeks. (See British Museum, 87. 12). For the phonetic power of *imi*, which I have ventured to assign to the character, I have, however, no other authority than the indication of the Hebrew . The suffix of the 3rd person plural , *sunu* or *sun*, which is attached both to  and , has been already explained.

The sixth clause is lost; but the seventh is almost entire. The Babylonian version, indeed, of *yathá Kabujiya Bardiyam awája, kárahý niya azadá abava, tya Bardiya awajata*, is legible throughout, with the exception of the initial adverb, and the correspondent of that most difficult word *azadá*. It reads:—

 I.          .
 I.          .
          .

—*Kambujiya yadduku ana Barziya, anâ hvaku val — — ki, sa Barziya diyaki*, and may be thus analysed. The adverb answering to *yathá*, "when," at the commencement of the phrase, is probably .  *alla sa*, as in line 29. *Yadduku* is the 3rd person singular masculine of the Kal conjugation of a root identical with the Hebrew , which follows the paradigm of the "verba geminantia" given in Gesenius, § 66, or page 143. For the Hebrew future of this conjugation, there are, it is well known, two forms; 1stly,  (for  = ) with the long instead of the short vowel in the preformative; and 2ndly,  (for ) with a daghesh supplied in the first radical, instead of doubling the third.

we have merely $\Xi\Xi$ 𐎠 . $\Xi\text{𐎠}$ 𐎠 𐎠 . *anni tarnas*,
 “non fuit,” but the term 𐎠 𐎠 , which answers to *azadá*, and
 signifies “known,” may be restored with safety before *anni*. The
 letter $\langle\text{𐎠}\rangle$, then, which is clearly to be read in the Babylonian
 translation, must be recognised as the term that commonly inter-
 changes with 𐎠 for the particle of negation, the one form being
 read as *val*, and the other as *la*, and the same relation existing
 between them which unites the Hebrew לֹא and לֵב . I cannot ven-
 ture to complete orthographically the word ending in 𐎠 , which
 follows $\langle\text{𐎠}\rangle$ and signifies “known,” but I can cite some cognate
 derivatives and show their common connexion with the root 𐎠 .
 The Persian phrase *adatiyá azadá bavátiya*, which occurs at Nakhsh-
 i-Rustam, and signifies “then shall it be known to thee,” is thus ren-
 dered in Scythic by 𐎠 $\langle\text{𐎠}\rangle$ $\Xi\text{𐎠}$. 𐎠 𐎠 . $\Xi\text{𐎠}$ 𐎠 $\Xi\Xi$ 𐎠 .
 “tunc cognitum sit tibi,” and in Babylonian by 𐎠 . 𐎠 𐎠 .
 $\Xi\text{𐎠}$ $\Xi\text{𐎠}$. 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 , the last word,
 which I read *yavvadakka*, meaning “it shall be known to thee,” and
 being, I think, the 3rd pers. sing. future of the passive form of *vadak*,
 with the suffix of the 2nd person added.¹ The same verb is found,

ticular passage such a translation would suit the Scythic and Babylonian texts without the necessity of supplying the word *niya*; but in the Nakhsh-i-Rustam passages, where a negative signification is impossible, *azadá* must be rendered almost certainly by “known;” and I am obliged, therefore, to regard the initial *a* as a mere unmeaning prosthesis.

¹ This word may rather, perhaps, be read *yavvaldakka* for *yanvaldakka*, and may be identified with the passive causative form of the root *vadak*. There are good grounds, indeed, for reading 𐎠 𐎠 as *val*, rather than *va*, and there are many examples of the introduction of the *l* in Babylonian, in order to give a causative power to the verb. I would suggest, therefore, the gradation of *vadak*, “to know;” *valdak*, “to make known;” *nivaldak*, “to be made known;” and would translate *yavvaldakka* by “it shall be made known to thee.”

in the Behistun Inscriptions, but is, I believe, without any correspondent in the other Semitic languages. The regular Kal future, 3rd person singular, is $\text{𐎠𐎵} \text{𐎠𐎶} \text{𐎠𐎶}$ *yaprušu*; the Piël form of the same is $\text{𐎶} \text{𐎠} \text{𐎶} \text{𐎠} \text{𐎶}$ *yaparraš*; the Piël participle is $\text{𐎶} \text{𐎠} \text{𐎶} \text{𐎠} \text{𐎶}$ *hwaparraši*, or $\text{𐎶} \text{𐎠} \text{𐎶} \text{𐎠} \text{𐎶}$ *hwaparrašu*. The Ifta'al participle is $\text{𐎶} \text{𐎠} \text{𐎶} \text{𐎠} \text{𐎶}$ *vap-tarriš*, and the plural noun is $\text{𐎶} \text{𐎠} \text{𐎶} \text{𐎠} \text{𐎶}$ *paršat*. These forms are not less valuable for grammatical illustration, than for the classification of the sibilant characters: they furnish us, indeed, with five out of the six normal characters belonging to the Samech, and determinately connect the signs in the same phonetic category. The noun *paršat*, I may add, is precisely similar to *dinat*, being inflected with the plural termination appropriated in Hebrew and Arabic to the feminine gender.


For "abounded" or "became abundant," we have one of those redundant expressions in which all the Semitic languages delight. The phrase, $\text{𐎠} \text{𐎶} \text{𐎠} \text{𐎶} \text{𐎠} \text{𐎶}$, means literally, "abundantly they abounded;" *madu* and *yamidu* being derivatives from the same root, which root, in Hebrew, is written מָדַד or מְדָה , and is used with the kindred meaning of "length," or "extension." I cannot positively explain the sign 𐎠 which is prefixed to *madu*. In Assyrian, 𐎠 or $\text{𐎠} \text{𐎶}$, pronounced probably as *lu*, is very commonly used as a mere pleonastic particle, without in any way altering the sense of the sentence; here, however, I should rather take 𐎠 to be a preposition prefixed to the theme *madu*, in order to form an adverb; and presuming that the sign has its normal power of *lu*, should thus compare it with the Hebrew ל in לְבַר . Of the term $\text{𐎶} \text{𐎠} \text{𐎶}$ we have many different forms in the trilingual Inscriptions: $\text{𐎶} \text{𐎠} \text{𐎶}$, $\text{𐎶} \text{𐎠} \text{𐎶}$, $\text{𐎶} \text{𐎠} \text{𐎶}$, or $\text{𐎶} \text{𐎠} \text{𐎶}$. "many kings;" $\text{𐎶} \text{𐎠} \text{𐎶}$.










𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨. "many lawgivers;" 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨. *madut tabbanut*, "many buildings," (W.'s D. l. 12, &c.), the termination in *ut* representing in all these forms, the masculine plural; while the fem. plur. is found in the expression 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨. *mati madet*, "many countries" given in Westergaard's H., l. 6. The orthography of *yamidu*, for the Hebrew 𐤎𐤓𐤔 shows us the facility with which the *u* and *i* interchange in Babylonian, and exposes at the same time, the inconvenience in the Cuneiform alphabet, of being unable to distinguish between the long and short vowels, a defect, owing to which there are no means of marking that increased weight in the preformative, which the Hebrew employs to compensate for the loss of duplication.* *Yamidu* from *madad*, may be compared, however, with *aduku* from *dakak*; and the masculine termination in *u* agreeing with the feminine(?) noun *paršat*, may be cited as an instance of the same careless construction which I have before noticed in explaining the words *dinat hvasašgu*.











The entire paragraph will thus read:










"Says Darius the king: this is what I have done, after that I have become the king. [A man named Cambyses, son of Cyrus, of our race, before me] this one was here the king; of this Cambyses, his brother was Bardes; one was their father; one was their mother; [then Cambyses slew this Bardes; when] Cambyses slew Bardes, then to the people it was not known(?) that Bardes had been killed; then Cambyses to Egypt [proceeded; when Cambyses to] Egypt went, then the people fell into sin(?); then throughout the countries lies abundantly abounded, both in Persia and in Media [and in the other provinces].





* I am now rather inclined to think that there is a distinction between 𐎠𐎡 and 𐎠𐎡𐎢, the former being sounded as *ya* with the short vowel, and the latter as *yá* with the long.













Par. 11. 
 (— — — — —) yat b a.













 . . - - -   .
 val tu. * Pi si 'a khu va du.













     . .  .  I.
 A ra ka t ri ' ta v. sum su.













 .  . . . . . .
 val tu. eb bi. yom. XIV. kam. sa. hodesh.


 .  (?) l. 16 
 T u. a na. (— — — — —)













.    . . . .    .
 * Kam bu zi ya. akhar. hva ku.




 . .  . .      .
 gab bi. la. pa ni. * Kam bu zi ya.

    . .      .
 yat ti k ru ' ana. eli su.

   . .  .     .
 yat ri ku ' * Par šu. * Ma d ai.

l. 17 
 (— — — — —) yaš ša bat. akhar.

   .  .  .    .
 * Kam bu zi ya. ni tu. tu ra. man ni su.












  .
 mi ya ti.















































The eleventh paragraph commences with, "Says Darius the king: Then a Magian named Gomates arose from Pissiachada, the hill named






Aracadres, from thence." The first Babylonian word that can be traced answers to *udapatatá*, "he arose." It should probably be restored to 𐤠𐤢𐤠 𐤠 𐤢 *yatba*, and should be regarded as a cognate derivative with 𐤠𐤢𐤠 𐤠 𐤠𐤢𐤠 𐤠 *yatbarra*, which is the form used in all other passages. I am not quite sure of the etymology of these terms, but I conjecture them to be Tiph'al forms of a root corresponding with the Hebrew בָּא . The words 𐤠𐤢𐤠 𐤠 𐤢 *yatba*, singular, and 𐤠𐤢𐤠 𐤠𐤠 𐤢𐤢 *yatbuni*, plural, are at any rate commonly used in Assyrian for "he came," and "they came;" and it might be supposed, moreover, from the example of *yatlakkan*, that the Tiph'al conjugation in Babylonian affected the duplication of the second radical, which would sufficiently explain *yatbarra*. *Yatba* and *yatbuni*, also, might be compared with the Hebrew præterite forms בָּא and בָּנּוּ (1 Sam. xxv. 8,) and the only difficulty would thus be to account for the Babylonian version, which usually follows the Persian original with rigorous exactitude, having modified the sense from "arising," to "coming."¹



The names of "Pisiakhuvadú" and "Arakatri," do not require any special explanation, but I may observe of the latter, that instead of having the determinative before it, as is the universal rule in expressing the names of cities, rivers, and countries, it is followed by the signs 𐤠𐤢𐤠 , which denote "a mountain," and which, if pronounced phonetically, I would propose to read *tar*, comparing the term with the Egyptian ⲧⲁⲣ . The next word, 𐤠𐤢 , is a monogram for "name," and is, I think, to be read *sum*, like the Chaldee שׁוּם . This, indeed, is the exact sound of 𐤠 𐤢 which optionally inter-

¹ Perhaps, however, *yatba* and *yatbuni* mean in Assyrian, "arising," rather than "coming." I should wish, indeed, to derive these forms from a root *tabah* or *dabah* (for *tabu* or *dabu*), but the orthography of the cognate form of *yatbarra* renders such a derivation impossible, for the duplication would then fall on the 3rd radical, which is entirely opposed to the rules of Hebrew conjugation.

changes with  at Behistun as the correspondent of *náma*, and many examples occur, moreover, in the Assyrian Inscriptions, of  being put phonetically for  . In the same way that the preposition *hachá* is repeated in the Persian expression *hachá awadash*, "from thence," so we have   repeated in the Babylonian phrase,  .  . These words correspond in use with the Hebrew  but I have been unable to come to any trustworthy opinion as to their pronunciation*.

The date which follows is expressed in Babylonian by .  . .         , the signs  and  serving as monograms for the words "day" and "month." The first of these monograms is variously employed in the Inscriptions. United with the determinative for "a god," and augmented by a qualificative epithet , it denotes "the sun," the real meaning of    being thus, as I think, "the bright god of day." It is perhaps, the same monogram which occurs in the Behistun phrase,     .        , for *daragam jaiwa*, "mayst thou live long," or "may thy days be prolonged;" and again, in the phrase  .  .      , "from remote days,"   being here often written as  , and a fair presumption arising, therefore, that the reading is *yomi* (or *yommi*) *rukuti*.¹

* There can be no doubt, but that   in this passage and in many others, signifies "there," or "that place," meanings which it is very difficult to connect with the Chaldee ; nevertheless, I shall still continue to read   as *qabi*, until some more suitable explanation can be given.

¹ No great weight after all attaches to this example, for it seems pretty certain that the sign  can be used instead of , to represent the plural termination of nouns without any reference to its phonetic value. Of more importance

For the phonetic rendering however of $\lll\lll\lll$, (commonly written in Assyrian as $\ggg\ggg\ggg$) I have, I confess, no authority. There is hardly a single document, historical, religious, architectural, or legal, throughout the whole extensive range of the Assyrian and Babylonian Inscriptions, in which we do not find mention of a monthly date, but never have I yet met with a phonetic reading for the word "month," and my comparison of the term accordingly, with the Hebrew שָׁחַר , is a mere conjecture. The use of $\lll\lll$ for the numeral 14 is sufficiently intelligible, and the sign $\lll\lll$, which follows, is the mere mark of the ordinal number. This sign is phonetically *kam*, (as for instance, in the first syllable of the name of Cambyses,) but it is hardly probable that it should have that power when attached to numerals. In such a position, however, it is very commonly replaced in Assyrian and cursive Babylonian by $\ggg\ggg$, which has the nearly similar value of *kan*, and its claim, therefore, to a phonetic employment, cannot be altogether rejected.

The month of *Viyakhana* is represented in Babylonian by the signs $\lll\lll\lll\lll$, which I am altogether unable to explain. Although, indeed, I have already formed a list of more than twenty different names for the Assyrian months, and have thus obtained sufficient grounds for doubting that a year depending on a system of lunations, could have existed in the Assyrian calendar, I have not yet succeeded in iden-

would be the phrase, answering to "then," and expressed by $\ggg\ggg\ggg\ggg$. I $\lll\lll$.
 or $\ggg\ggg\ggg\ggg$, (meaning, probably, "in die illo," or "in diebus illis;") for as the letter $\lll\lll$ is a labial congener with $\ggg\ggg$, it would seem almost certain that the preceding $\ggg\ggg$ must end in a homogeneous consonant, the reading, in fact, being *as yommu su*, or *as yommi su*; but, on the other hand, it is quite unusual to find the pronoun *su* applying indifferently to the singular and plural number, and the orthography, moreover, sometimes occurs of $\ggg\ggg\ggg$, which can hardly be read *as yommi*, as the $\ggg\ggg$ represents exclusively the sound of *bi*.

for *haruwa* and *viswa*; and there can be no doubt, therefore, as to its meaning. It is also, however, attached in Babylonian to plural nouns as a pleonastic, and perhaps a non-phonetic, affix; (compare

𐎶 𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶𐎶; 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶𐎶 &c.)

Lapani, "from," has been already explained as the orthographical correspondent of 𐎠𐎢𐎺. In its use however it rather resembles 𐎠𐎢𐎺.

Yattikru, "they rebelled," stands for *yantikru*, and is the 3rd person masculine plural of the Ifta'al form of a root, which is absolutely identical with the Hebrew נָכַר, "not to know," or "to reject." It may be interesting to compare the following derivatives from the root in question, all of which are found in the Inscription of Behistun.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶𐎶. *yattikru* (for *yantikrun*). Ifta'al conj. fut. 3rd pers. plur. masc.

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶. *yattikir* (for *yantikir*). Ifta'al do. 3rd pers. sing. masc. (apoc.)

𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶. *yakkira* (for *yankiran*). Kal do. 3rd pers. plur. fem.

𐎶𐎶𐎶 𐎶𐎶𐎶𐎶. *takkira* (for *tankira*). Kal do. 3rd pers. sing. fem.

𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶. *nikrut*. Kal participle, masc. plural.

Clause seven. "To him they went over, Persia, Media, and the other provinces," is rendered by—

𐎶. 𐎠𐎢𐎺𐎠𐎢𐎺 𐎠. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶. 𐎶𐎶. 𐎶 𐎶𐎶𐎶.
𐎶𐎶. 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶. *ana eli su yatriku' Paršu Madai* — —,


the two last words being lost. *Ana eli su* is properly "to upon him;" *eli*, indeed, (written indifferently 𐎠𐎢𐎺𐎠 or 𐎠𐎢𐎺𐎠𐎢𐎺 or 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶) is identical with 𐎶𐎶 or 𐎶𐎶, and usually signifies "over;" but in combination with other particles, (compare

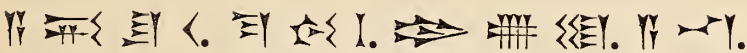
𐎶. 𐎶𐎵𐎶𐎵𐎶𐎵; 𐎶𐎵𐎶. 𐎶𐎵𐎶; 𐎶𐎵𐎶. 𐎶𐎵𐎶𐎵𐎶, &c.) it is almost redundant, merely indicating "motion."

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *yatriku'* for *yadrikun*, is the regular 3rd pers. plur. masc. Kal future of a root corresponding with 𐎶𐎶𐎶, "to go;" (compare 𐎶𐎶𐎶, "a way;" Arabic طريق &c.) I have not yet been able to ascertain the laws which determined, in the Assyrian and Babylonian verb, the pointing of the second radical of the future form, but I apprehend there was the same uncertainty in this respect which we find in the conjugation of the Arabic verb. At any rate, Kal futures are met with in Babylonian pointed with the *a*, the *i*, and the *u*, in the middle stem letter, without any apparent grammatical distinction. *Yatriku'* is a perfectly regular form, the first radical being sharpened owing to the *jezm*, and the final 𐎶𐎵𐎶 replacing, probably, a primitive *n*.

The eighth and ninth clauses are lost, with the exception of the verb 𐎶𐎵𐎶𐎵𐎶𐎵, *yaššabat*, "he seized." *Yaššabat* comes from a root *šabat*, "to seize," which is identical with the Arabic verb ضابط, and with a root צַבַּת, which Gesenius conjectures to have existed in Hebrew, with the sense of "grasping" (with the hand). In the trilingual Inscriptions, this verb generally appears with the 1st radical doubled; (compare 1st person singular 𐎶𐎶𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 *aššabat*; 3rd person 𐎶𐎵𐎶𐎵𐎶𐎵 *yaššabat*; and active participle 𐎶𐎶𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 *vaššabbitu*, or 𐎶𐎶𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 *vaššabbit*;) and there is no rule in Hebrew which will account for such an orthography, for I can hardly suppose verbs implying direct action to be of the Niphal conjugation. It may be that there was an *intensive* conjug. in Babylonian, which was marked by the doubling of the first radical, or the duplication may have been owing to a mere careless orthography.¹ The true Kal form of *šabat* is, at any rate, sometimes









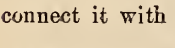
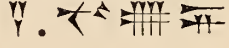
¹ In the rendering of proper names, at any rate, we see that the Babylonians doubled the consonants as they pleased, without any regard to the orthography


 yakhas u ni. si ya. akhar. * Gu m a ta.


 ha ga su va. Ma gu su. melk u t. a na.

1. 19  
 (— — — — —) * ni — sa ti ta.



 su va. ana. melek. yat tur.

This paragraph is unfortunately of little assistance to us, as the most interesting passages are illegible. We have the termination of the second clause, answering to the Persian *aita khshatram hachá paruviyata amákham taumáyá aha*, "that empire had been in our family from antiquity," but it is quite impossible to fix the orthography of some of the principal words, and etymological speculation, therefore, would be worse than useless. I should wish to suppose the phrase  to signify "from the olden time,"  being the same word which occurs under the forms of ; or  or  in other passages, in reference to time; and the following word being a qualificative epithet used like  or  with the signification of "former," or "remote;" but there is no certainty in the orthography of either of the words; and to add to our embarrassment, if the form of  be correct, it is so nearly identical with a term which occurs in paragraph 14, for the possessive pronoun of the 1st pers. plur., that notwithstanding the position which it here occupies before the noun, it would be most natural to connect it with , and to consider these words as a translation of *amákham tumáyá*. The expression 

at any rate, means "of our family," as in line 3, and the last word of the sentence, must, accordingly, be the verb answering to *aha*. How this term, however, which is written $\langle Y \rangle \Xi$, is to be pronounced, I am quite unable to conjecture, for each of the signs which compose it has several independent powers, and I have not recognized any cognate forms elsewhere.¹

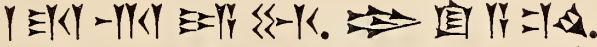
The third clause of the Babylonian does not precisely follow the Persian original. Instead of "After Gomates, the Magian, had dispossessed Cambyses of Persia, Media, and the other provinces;" the Babylonian construction would seem to be, "After Gomates, the Magian, had transferred the empire to himself." $\Xi \Xi \Xi \Xi \Xi \Xi \Xi \Xi \Xi \Xi$ at any rate, which follows the name of Gomates the Magian, signifies "the empire," and the particle $\Upsilon \Upsilon \Upsilon$ which closes line 18, must govern a noun or pron. at the commencement of the following line. The names of $\Upsilon \Upsilon \Upsilon \Upsilon \Upsilon \Upsilon \Upsilon \Upsilon$ *Gumata*, and $\Xi \Upsilon \Upsilon \Upsilon \Upsilon$ *Magusu*, are valuable on the score of orthography; and the compound

¹ I observe, in many passages of this Inscription, an extraordinary similarity between suffixed pronouns of the 3rd person and forms of the substantive verb, a similarity which strikingly resembles the presumed relationship in Hebrew between the pronouns הוא and היא and the verbs היה and היתה . In line 3, $\Upsilon \Upsilon$ *sun*, seems to be used for "have been." The common phrase $\Upsilon \Upsilon \Upsilon \Upsilon \Upsilon \Upsilon \Upsilon \Upsilon$ which precedes the dates, may mean "these were." $\langle Y \rangle \Upsilon \Upsilon$ *sina*, in the same way, in line 10C, replaces the substantive verb in the fem. plural, and $\langle Y \rangle \Xi$ *siya*, in the present passage must, I think, be similarly explained as standing for the fem. sing. I conjecture, accordingly, that the suffix of the 3rd person, *agreeing with its antecedent in gender and number*, was optionally used in Babylonian for the substantive verb; and I thus define $\langle Y \rangle \Xi$ *siya* as the suffix of the 3rd person singular, answering to the Hebrew היא , and put in the feminine gender to agree with the nominative *melkut* or *sarrut*, "empire."

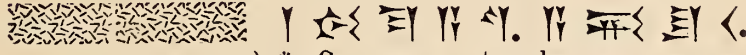
term *hagasuva* which connects them is a further illustration of the use of the pronoun for the article, although in this case a demonstrative form is employed rather than a relative. At the commencement of the next line, we have some of the words corresponding to the Persian phrase *huwa ayastá uráipshiyam akutá*, but they are too doubtful and imperfect to be worth analyzing. The fourth clause,  *suva ana melek yattur*, "he became the king," requires no comment.

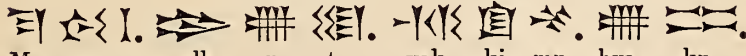
The Babylonian fragments will thus read:

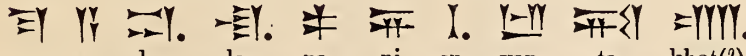
"Says Darius the king: [the empire of which Gomates, the Magian, dispossessed Cambyses] from the olden time had been in our family; after Gomates, the Magian, had transferred the empire to [himself, both Persia and Media, and the other provinces, he did] as he pleased: he became the king."

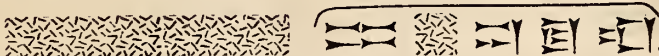
Par. 13. 
* Da ri ya vaš. melek (— — —)

 1. 20 
ya gab bi. man ma. y a nu. (— —


— — — — —) * Gu m a ta. ha ga su va.


Ma gu su. melk u t. yak ki mu. hva ku.


m a du. la. pa ni su. yap ta khat(?).

1. 21 
(— — — — —) hva ku — du ku v.

a — ma. la. hva ma ş sa nu. sa. la.

* Bar zi ya. ana ku. bar su. sa. * Ku ra s.

man ma. val. ya (— —) u. aś. eli.

l. 22 (— — — — —) ana ku.

* Hu ri mi ş da. aş(?) şal la.

* Hu ri mi ş da. yaş şı. da nu. aś.

yaş mi. sa. * Hu ri mi ş da.

l. 23 (— — — — —) Ma gu su. va. (—)

(— — —) sa. yat ti su. aś. er.

Sik ta hu va t ti '. mat. Ni ş ş ai.

sum su. sa. aś. * Ma d ai. l. 24

* Hu ri mi ş da.

melk u t. ana ku. yad da nu.

In the second clause, for *niya aha*, "there was not," we have
 << 𐎠. 𐎠𐎡 𐎡 𐎠 *manma yānu*, both of these words being
 interesting. *Manma* is a negative pronoun, compounded of *man*, "any
 one," (comp Chal. 𐤍 𐤐, "whosoever,") and the negative *ma*, "not,"
 corresponding with the Arabic 𐤎.¹ Many examples occur of the
 employment of the pronoun; as in the phrase already quoted from the
 Koyunjik Bulls, P. xxxi. 2, and in a passage of the E. I. Ins. col. 6. l. 24.,
 𐎠𐎠. 𐎠 𐎠𐎡 𐎠. 𐎠𐎠. 𐎠𐎠𐎠 𐎠𐎠𐎠. 𐎠𐎠. 𐎠𐎠 𐎠𐎠 𐎠𐎠.
da manama sarru makhri la yabusu, "which no king did before me;"²
 and its etymology is made out quite satisfactorily. *Yānu*, also, must
 be cognate with, or rather a more ancient form of, the Hebrew
 𐤍. It would seem to be a regular 3rd person future of a root *anah*,
 which we may suppose to correspond with 𐤍𐤍 or 𐤍𐤎 in Hebrew. A
 portion of the second clause is lost; but we have the concluding phrase,
 "who would deprive Gomates, the Magian, of the empire;" and we
 here find the Babylonian verb 𐎠𐎠𐎠 𐎠𐎠 *yakkimu*, answering
 to *ditam chakhriyá*. Now, *yakkimu* must stand for *yankimu*, and the
 root, therefore, would seem to be the same as the Hebrew 𐤍𐤒.
 Whether, however, we are to translate "there was no one to vindicate
 the empire," or whether *nakam* may not have signified in Babylonian,
 "rescuing," rather than "avenging," I cannot pretend to say, as I
 have found very few undoubted instances of the employment of this

¹ Etymologically it would be proper to translate *manma* by "aliquis," rather than by "nemo," for the Hebrew 𐤍𐤐, which is the original of the Arabic 𐤎, has a mere indefinite sense, corresponding, in fact, exactly with the indefinite affix *chiya*, in the compound pronoun *chishchiya*, which is the Persian equivalent to << 𐎠; but, on the other hand, I observe that *manma* is only employed where the action is negative, and the double negative is quite agreeable to Semitic usage.

² For the cursive rendering of this line, see Bellino's Cyl., side 2, line 4.

verb in other Inscriptions.¹ The third clause signifies, I think, "the State feared him greatly," the sense being slightly altered from the *hachá darshata atarsa* of the Persian. $\Xi\Upsilon\Upsilon\Upsilon$ $\Xi\Upsilon\Upsilon$ $\Xi\Upsilon\Upsilon$ *madu*, at any rate, must be the word which everywhere answers to *wasiya*, and which has been already examined in line 14; *la pani su*, "from him," is self-evident, and the concluding word $\Upsilon\Upsilon\Upsilon$ $\Xi\Upsilon\Upsilon$ $\Xi\Upsilon\Upsilon$ can only be the 3rd person future of a verb signifying "to fear." I have great difficulty, however, in identifying the root from which this form is derived, owing to the doubtful power of the sign $\Xi\Upsilon\Upsilon$. From the context, I should wish to read the verb as *yaptikhat*, and to regard it as an Ifta'al form of $\Upsilon\Upsilon\Upsilon$, "to fear," but I have not yet been able to verify the attribution to the sign $\Xi\Upsilon\Upsilon$ of the secondary power of *khat* or *khad*.²

The commencement of the 21st line is too doubtful to admit of being analyzed. Adopting Mons. Oppert's amended translation of the 4th clause,³ I think it probable that the mutilated word in which the

¹ For the Pi'el participles, singular $\Xi\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Xi\Upsilon$ $\Xi\Upsilon$ $\Xi\Upsilon$ *hvanakkim*, plur. $\Xi\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Upsilon\Upsilon$ $\Xi\Upsilon$ $\Xi\Upsilon$ $\Xi\Upsilon$ *hvanakkimu*; see East Ind. Ins., col. 7, l. 21, and 8, l. 18.
























² The letter $\Xi\Upsilon\Upsilon$ is a variant for $\Xi\Upsilon\Upsilon$ as the monogram for "a house;" and it has thus several phonetic values, such as *bit*, *mal*, &c., in common with that sign; but I suspect that the two characters have also independent powers. At any rate, the verb $\Upsilon\Upsilon\Upsilon$ $\Xi\Upsilon\Upsilon$ $\Xi\Upsilon\Upsilon$ which occurs in this passage, cannot possibly have the same meaning as the term $\Upsilon\Upsilon\Upsilon$ $\Xi\Upsilon\Upsilon$ $\Xi\Upsilon\Upsilon$, used in line 22 of the Nakhsh-i-Rustam Inscription, which, however, if $\Xi\Upsilon\Upsilon$ and $\Xi\Upsilon\Upsilon$ were phonetically identical, would have every appearance of being a cognate Ifta'al form.















³ Mons. Oppert's amended readings of the Behistun Inscription are now in the course of publication in the *Journal Asiatique*. His learning is undoubted, and some of his corrections are important; but a large portion of his criticism is to be found in my *Behistun Vocabulary*, the 1st volume of which was published in











and this amended reading is, no doubt, perfectly correct. In the Babylonian we have merely the commencement of the sentence << 𐎶. 𐎠𐎫. 𐎶 𐎠𐎫 𐎶. 𐎶. 𐎠𐎫𐎶. *manma. val. ya - - va. as. eli*; and owing to my having failed, up to the present time, to ascertain the power of the compound sign 𐎶 𐎠𐎫, I am neither able to identify the verb 𐎶 𐎠𐎫 𐎶, nor to determine positively, whether it means "saying" or "daring."¹ I should think, however, that 𐎠𐎫. 𐎶 𐎠𐎫 𐎶 answered to *niya adarshanaush*, "non ausus est;" for there is a participle, derived apparently from the same root, which is applied to the god 𐎶 𐎶 𐎶, and to which, accordingly, the sense of "daring" is more applicable than that of "saying." The compound particle *as eli* must be here

¹ The following are the materials I have collected for determining the power of 𐎶 𐎠𐎫. In the annals of the Koyunjik king, it stands for the numeral 3. In the Khursabad Inscriptions, the term 𐎶 𐎠𐎫 𐎶 𐎠𐎫 𐎶 𐎠𐎫 commonly interchanges with 𐎶 𐎠𐎫 𐎶. The word 𐎶 𐎠𐎫 𐎶 𐎠𐎫 signifies "he dared." The standard epithet applied to the god 𐎶 𐎶 𐎶 at Khursabad is 𐎶 𐎶 𐎶 𐎶 𐎶. The sign 𐎶 𐎠𐎫 is also a common element in Babylonian names; compare 𐎶. 𐎶 𐎶 𐎶 𐎶. 𐎶. 𐎶. 𐎶 𐎶 𐎶 𐎶, "Nebo —, the son of Nalazu,"(?) referring to the chief placed by Esar Haddon in charge of Babylonia, (British Museum, 22. 50:) and the Babylonian king, 𐎶. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 or 𐎶. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 " — — Merodach, the son of 𐎶. 𐎶 𐎶 𐎶 = 𐎶 𐎶 𐎶 𐎶," who gave tribute to the Obelisk king. (See Brit. Mus., 46, 17, and 15, 29.) The name of this king has certainly a striking resemblance to the *Mesessimordacus* of the Canon of Ptolemy; but, on the other hand, chronologically, the identification seems impossible; and I have no authority from etymological sources for thus attributing to the sign 𐎶 the value of *as*.











used for the Persian *pariya*, which signifies "about," or "regarding," and the noun which it governs, together with the infinitive form of the verb *gabah*, "to say," must be supposed to be lost at the commencement of line 22.

In the 6th clause, where, for "then I prayed to Oromasdes," we have . . .     .   , it is the last word only that requires explanation. This term must, I think, be read *aššalla*, , which is usually *li*, having here the secondary power of *aš*, and , which usually stands for *ni*, having the power of *šal*. That   indeed, represents *šalla*, I am satisfied from numerous examples; (compare   *šalta*, "battle;"    *šalmanu*, "images;"    *vušalkha*, "victorious,"¹ &c.), and the context requiring absolutely that the verb should be in the 1st person singular, I am obliged to supply the value of *aš* for the initial syllable.² *Aššalla*, of course, like the











¹   exchanges with     or   , as the correspondent for *hamaranam*, "battle," throughout the Behistun Inscription.    .     *salmanu haganut*, "these images;" (compare Hebrew ; Arab. ) occurs in Behistun Inscription, line 106, where, however, the printed text has an erroneous reading; and for *vušalkha*, "victorious," see the titles of Sargina, [Shalmaneser] in B. M., 33. l. 4.

. .  .  .    .


rex *qui* *ab* *initio* *regni* *ejus*

 .    .  .    .

reges *hostes* *ejus* *non* *parcebat;*

  . .  .     .

victor *(in pugnibus)* *innumerabilibus.*

I derive *vušalkha*, of course, from .

² As there are several characters which thus fluctuate between the *l* and *s*, there would seem to be some phonetic law connecting the two classes. At any

the cognate forms 𐎶𐎶 𐎶𐎶𐎶 *šala*, "worship;" 𐎶𐎶 𐎶𐎶 𐎶𐎶 *yašlu*, "they worshipped," &c., is derived from a root answering to שָׁלַח , the doubling of the 1st radical being perhaps dialectic, as in *yaššabat*, &c., and the second duplication indicating the Piël conjugation, as in *yagabbi*,¹ *yaparras*, *yamarru*, *yatsivva*, &c.

There is nothing more to be noted till we come to the phrase in the next line, answering to the Persian *martiyá fratamá anushiyá*, "his chief followers." The Babylonian text is here given as 𐎶𐎶 . 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 . 𐎶 . 𐎶𐎶𐎶 𐎶𐎶𐎶 ; 𐎶𐎶 being a monogram for "man" generically; 𐎶𐎶𐎶 the determinative of "rank,"¹ 𐎶𐎶 the name of the particular rank indicated by *fratama*; (Chaldee פְּרִתָּמִים Esth. i. 3.) and 𐎶𐎶𐎶 the sign of the plural number. It is impossible of course to determine how this phrase should be pronounced, as not one of the signs composing it is phonetic. The following words, however, read *sa yatti*, "who were with him,"

rate, 𐎶𐎶 and 𐎶𐎶 interchange repeatedly: 𐎶𐎶 is sometimes put for 𐎶𐎶𐎶 : 𐎶𐎶𐎶𐎶 seems also to have the power of *aš*, and I am half inclined to think that what I have hitherto called Liphal and Iltaphal forms, are in reality Shaphel and Istaphal (for Hiphil and Hithpaël); the sign 𐎶𐎶𐎶 having the power of *aš* as well as of *al*; for amongst other examples, I observe, that 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 in the 1st pers. seems to answer to 𐎶𐎶 𐎶𐎶 𐎶𐎶 in the 3rd; and that 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 and 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 belong apparently to the same tense of the same verb. All this is very puzzling, and can only yield to careful and continued research.

¹ The sign 𐎶𐎶𐎶 or 𐎶𐎶𐎶 is constantly used in the Assyrian Inscriptions as determinative of "a title." Compare the word 𐎶𐎶𐎶 . 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 , "a general," (rendered by the Hebrews as תִּרְתָּו); also 𐎶𐎶𐎶 . 𐎶𐎶 𐎶𐎶 𐎶𐎶 ; 𐎶𐎶𐎶 . 𐎶𐎶 𐎶𐎶 𐎶𐎶 ; and perhaps, 𐎶𐎶𐎶 . 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 .

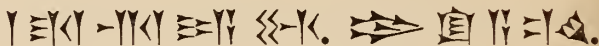
𐎶𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩 being equivalent to the Chaldee ܡܢ, and the suffix of the 3rd person being irregularly omitted.


After this we have the Babylonian names answering to the Persian *Sikta'uwatish*, *Nisáya*, and *Media*, the former being preceded by 𐎶𐎠𐎡 which is the monogram for "a city," and was probably pronounced *ir*, (Heb. ִיר,) and the two latter by 𐎶𐎠, or *mat*, denoting "a country." The two first letters of the name of *Sikta'uwatish* are a good deal mutilated on the rock: the first, on a careful inspection of the cast, seems to be 𐎶𐎠, but the form is hardly made out with sufficient distinctness to authorize the admission of 𐎶𐎠 into the Babylonian alphabet with the value of *sik*: the second letter may be given with more certainty as 𐎶𐎠; and that the value of *ta* appertains to this sign is shown by many other examples, such as 𐎶𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩 or 𐎶𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 for *Dikta*, the "Tigris;" 𐎶𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 or 𐎶𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 *Eluta*, for "Elymais," &c., &c. It is to be observed, also, that the Babylonian substitutes the letter 𐎶𐎠 in the orthography of this name for the nominative case-ending of the Persian. There is nothing to be remarked in the names of *Nisáya* and *Media*, except the duplication of the *s* in the former name, and the assimilation of the 𐎶𐎠 and 𐎶𐎠𐎡𐎢𐎣, which, however, do not strictly belong to the same grade among the sibilants. The words answering to "Ormazd granted me the empire," in the last clause, are a mere repetition of the phrase in line 4, with the exception of the word *sarrut*, "empire," being written as 𐎶𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 instead of 𐎶𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫.


The translation of this paragraph then will be as follows:—

"Says Darius the king: there was not any one, [not a Persian, nor a Median, nor any one of our family, who] would rescue (or vindicate) the empire from that Gomates, the Magian: the people greatly feared him: [he would slay many people who knew the other Bardes: for that reason] he would slay them 'lest it should be made public that I am not Bardes, who was the son of Cyrus.' No

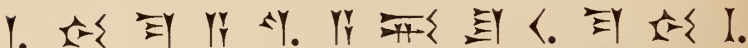
one dared about [Gomates, the Magian, to say anything, until I arrived:] then I prayed to Ormazd; Ormazd brought help to me: by the grace of Ormazd, [on the 10th day of the month (—) with my confederates I slew Gomates,] the Magian, and the leaders of the people who were with (him): In the town of Siktachotes; in the country named Nisæa, which was in Media [there I slew him: I recovered the empire from him; I became king by the grace of Ormazd:] Ormazd granted me the empire."



Par. 14. 
 * Da ri ya vaş. melek (— — —)

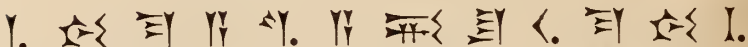

 ya gab bi. melk u t. sa. la. pa ni.

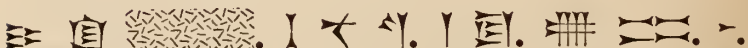
l. 25 
 (— — — — —) val ta kan. zi ş.



 ana ku. e ti bu su. bit i. sa. ilu i. sa.

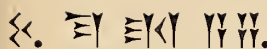


 * Gu m a ta. ha ga su va. Ma gu su.


 l. 26 
 yab bu lu. ana ku. (— — — — —)



 * Gu m a ta. ha ga su va. Ma gu su.

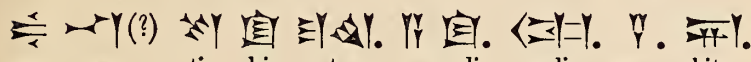

 ya ki (— — —) su nu t. ana ku. hva ku. aş.




 as ri su. val ta kan. zi ş. * Par şu.


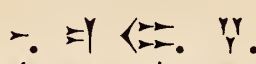
 l. 27 
 * Ma d ai. (— — — — —)

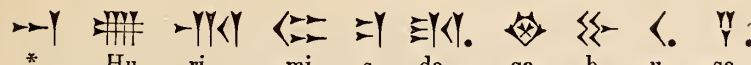

 aš. yaš mi. sa. * Hu ri mi š da.

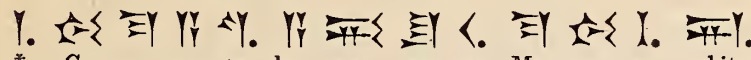

 ha g a. ana ku. e ti bu s. ana ku.

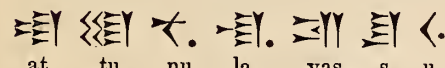

 vap na ti ki t. a di. eli. sa. bit.

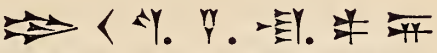
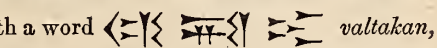
 l. 28 
 at tu nu. aš. as ri su. (— — — — —)

 
 — — — — —) aš. yaš mi. sa.


 * Hu ri mi š da. qa b u. sa.


 * Gu m a ta. ha ga su va. Ma gu su. bit.


 at tu nu. la. yas s u.

In line 24, the words  *sarrut su lapani*, "imperium quod a [me]," are all sufficiently known to us; but line 25 commences with a word  *valtakan*, which requires some explanation. The Persian correspondent is *avástáyam*, and the meaning is "I established;" *valtakan*, therefore, must be the active participle of the Itaphal conjugation of 𐎧𐎢, a root which is of very frequent employment, both in Assyrian and Baby-

lonian, with the sense of "making," "appointing," or "establishing;" and which exhibits a great variety of forms. The many instances of confusion between letters of the class *l* and the class *s*, have led me to suspect, as noticed in a preceding page, that the *Liphal* conjugation in Babylonian may be identical with the Shaphel (Heb. Hiphil), and the Itaphal with the Istaphal (Heb. Hithpael); but I have not yet found sufficient evidence to satisfy all my doubts; and I continue, therefore, for the present, to regard the conjugations as distinct. At the same time, that in this particular verb, the Itaphal conjugation is used precisely with the same causative power as the Shaphel, is shown by a comparison of the following passages from the Trilingual Inscriptions:

1. .
 aš. ša ki pi. as ku n. su n. di ya ki.
Ad crucem feci eos occisos

Behistun, l. 63.

2. .
 aš. ša ki pi. al ta kan. su. di ya ki
ad crucem feci eum occisum

Behistun, l. 60. And again,—

1. .
 akhar. a na ku. — e mi. al ta kan.
tum ego jussum feci

Behistun, l. 88.

ki ma.

ita.

2. .
 qa b u. sa. a na ku. — e mi.
sicut ego jussum

Westergaard's H. l. 20.

as ku n nu s su n.

feci illis.

Compare also the Babylonian text of the Van Inscip., l. 20, sqq.

𐎶 𐎧𐎺𐎠 𐎶. 𐎶 𐎠𐎺𐎠 𐎠𐎺𐎠. 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠. 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠.
 ha g a. sa d u(?). — e mu.
hoc loco jussum

𐎠𐎺𐎠(?) 𐎧𐎺𐎠 𐎠𐎺𐎠 𐎶 𐎠𐎺𐎠. 𐎠𐎺𐎠 𐎠𐎺𐎠. 𐎠𐎺𐎠 𐎠𐎺𐎠. 𐎠𐎺𐎠 𐎠𐎺𐎠.
 yas ta kan. a na. e pisu. (— —) va.
fecit ad faciendam tabulam et

𐎠𐎺𐎠(?) . 𐎠. 𐎠𐎺𐎠𐎶. 𐎠𐎺𐎠. 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠. 𐎠𐎺𐎠 𐎠𐎺𐎠.
 nina. aš. eli. val. yas du r. akhar.
nunquam super [eam] non inscripsit: postea

𐎶 𐎠𐎺𐎠 𐎠𐎺𐎠. 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠. 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠. 𐎶 𐎠𐎺𐎠.
 a na ku. — e mu. al ta kan. a na.
ego jussum feci ad

𐎶 𐎠𐎺𐎠 𐎠𐎺𐎠. 𐎠𐎺𐎠 𐎠𐎺𐎠
 sa da ri. (— —)
scribendam tabulam

I cannot pretend, at present, to give a complete list of the derivatives from the root *kun*, but it may be interesting to put together a few of the most ordinary forms.

Participle of Kal, 𐎠𐎺𐎠 𐎠𐎺𐎠 or 𐎠𐎺𐎠 𐎠𐎺𐎠 *vukin*.

Shaphel (Hiphil) forms, 1st per. 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 or 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
askun; 3rd person 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 or 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 *yaskun* or
yaskunu; participle (or const. Infinitive) 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 *sakin*.

Istaphal, 1st per. 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 or 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
astakkan; 3rd pers. 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 or 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
yastakkan or *yastakkanu*.

Itaphal, 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 *altakan*, 1st person singular;
 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 *valtakan*, participle.

Tiphah, 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠, 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠 or 𐎠𐎺𐎠 𐎠𐎺𐎠 𐎠𐎺𐎠
yatkuna, *yatkun*, or *yatkunu*, 3rd person.

Perhaps even 𐎶 𐎶 𐎶 𐎶 𐎶 *vasaskin*, is a Shashaphel participle. It is, however, always difficult to identify those forms of the root *kun*, in which the letters *s* and *t* are employed as servile letters, in consequence of the orthographical resemblance of such terms to derivatives from the roots שָׁכַן and תָּקַן . The use of the active participle, in Babylonian as in Arabic, instead of the verb, and without, of course, any distinction of person, is not uncommon. As *vattakan*, indeed, here stands for *avastáyan*, "I established," so in the corresponding passage of the Inscription of Nakhsh-i-Rustam 𐎶 𐎶 𐎶 𐎶 𐎶 *vattisib* (Iltaphal part of יָצַב) is used for *niyashádayam*. *Vaššabit* also, is employed throughout the Behistun Inscription, for "I seized," or "he seized," and if 𐎶 𐎶 𐎶 𐎶 𐎶 *vasbussu*, be a genuine term in line 19 of Westergaard's D., it must be explained as the Shaphel participle of *ebas*, used instead of the 3rd pers. of the verb.

The 4th clause, *yathá pruvamachiya, awathá adam akunavam*, "I made it as it was before," is rendered by 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 𐎶 . The first word, which, if it be phonetic, must be read *zis*, is difficult. I conjecture, however, that it is a noun or construct infinitive from a root *vazaš* or *yazaš*, which signifies "to renew" or "restore," and which is cognate both with the Hebrew שָׁדַשׁ and the Arabic ضَجَّ .¹ There is, at any rate, a verbal form in the Nimrud Standard Inscription, line 20, which is certainly a kindred derivative with 𐎶 𐎶 𐎶 𐎶 𐎶 and which suggests the above etymology. This word occurs in the phrase 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 , "at the four gates I restored," and I translate, accordingly, the Behistun phrase by "I made a restoration"

¹ The *ya* in *yazaš* may be taken as a middle form between 𐎶 and 𐎶 ; at any rate, examples of the *yod* interchanging with gutturals are not uncommon; while the Babylonian *z* is known to be a frequent substitute for the dental, as in the orthography of *Barziya* for the Persian *Bárdiya*.

(or "a renewing of what was before"). The verb 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠 , *etibusu*, is of course an Ifta'al form of *ebas*, the servile letter 𐎢𐎠 being introduced between the 1st and 2nd radical as a conjugational characteristic.

For the 5th clause, "the temples which Gomates the Magian had destroyed, I rebuilt," we have 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 . 𐎠 . 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 . 𐎠 . 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 . 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 . 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 . 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 the last word being alone wanting. "The temples," *ayadaná* in the Persian, is rendered by "the houses of the gods," 𐎠𐎢𐎽𐎢𐎠 being the monogram for "a house," with the phonetic power of *bit*, and 𐎠𐎢𐎽𐎢𐎠 for "a god," with the phonetic value of *ilu*. The verb 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 *yabbulu*, "he destroyed," is also an interesting word, as it explains a passage of very frequent occurrence in the Historical Inscriptions of Assyria. This passage is usually written 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 . 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 . 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 *abbul. aggur. ás kuv (?) asrup*, "I destroyed; I undermined; I burnt with fire;" but the first word is sometimes written 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 *abul*, without the duplication of the 1st radical, and we thus see that the derivation is from 𐎠𐎢𐎽𐎢𐎠 "to confound," rather than from 𐎠𐎢𐎽𐎢𐎠 "to wither." The double form, indeed, of *abul* and *abbul*, like *adduk* and *aduku*, *attur* and *aturu*, determinately includes the root in the class of verbs 𐎠𐎢𐎽𐎢𐎠 , and the significations, moreover, of "destroying" and "confounding" are very nearly allied. The word answering to *niyatrárayam* is unfortunately lost, as indeed is the passage which translates the very difficult commencement of the 6th clause in the Persian text. In that clause the name of Gomates the Magian is perfect, but the verb again, replacing the Persian *adina*, is also mutilated. If, however, it be restored to 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 𐎠𐎢𐎽𐎢𐎠 after the analogy of the correspondent to *adina* in the 2nd clause of the last paragraph, it will show that the Babylonian root signifying "to take away" or "dispossess," must be *kamam*, rather than *nakam*—that it is allied in

fact to the Hebrew קים probably, instead of being identical, as I have before conjectured, with נקם "to avenge." The last word of the clause 𐎠 𐎡 𐎢 *sunut*, is the masculine plural of the pronoun of the 3rd person, and it agrees with the correspondent to the Persian *vithibish*, whether that term signify "houses" or "families."¹

The 7th clause, "I established the state in its place," (or "firmly") is perfect. The Babylonian phrase is 𐎠 𐎡. 𐎢𐎣 𐎤𐎥. 𐎦. 𐎧 𐎨𐎩𐎪 𐎫. 𐎬𐎭𐎮 𐎯𐎰𐎱, and the only words that have not been previously examined are 𐎦. 𐎧 𐎨𐎩𐎪 𐎫. *as asrisu*, answering to the Persian *gáthwá*. Now there is the same uncertainty about the signification of the Babylonian *asri*, that has been felt in regard to the Persian *gáthwá*, the verb 𐎠𐎡𐎢 from which 𐎧 𐎨𐎩𐎪

¹ I may here add a few words on the pronoun of the 3rd person. The masc. singular is 𐎠 𐎡 < *suva* (𐎠𐎡): the feminine < 𐎢 𐎣 *siya* (𐎢𐎣). The masc. plural is 𐎠 𐎡 𐎢. *sunut*; the fem. plural, < 𐎢 𐎣 𐎤 𐎥. *sinat*. The abbreviated forms used as suffixes are, masculine 𐎠 𐎡 or 𐎠 *su*, singular; 𐎠 𐎡𐎢 *sun*, plural: feminine < 𐎢 (? *si*, singular; < 𐎢 𐎣𐎤 *sin*, plural. *Sunuti* and *sinati* are used also for the oblique cases of the plural pronoun, and *sunu* and *sina* frequently take the place of *sun* and *sin*, for the plural suffix, without involving, I think, any grammatical distinction. With regard to the distinction between *ut* and *at*, for the masculine and feminine gender of plural, I may observe that a kindred rule of orthography seems to pervade the whole structure of the Babylonian grammar; we have thus, masculine 𐎠 𐎡 𐎢 𐎣 *madut*, fem. 𐎠 𐎡 𐎢 𐎣 *madet*, "many;"—masc. 𐎠 𐎡 𐎢 𐎣 𐎤 *haganut*, fem. 𐎠 𐎡 𐎢 𐎣 𐎤 *haganet*, "these;"—masculine 𐎠 𐎡 𐎢 𐎣 𐎤 *annut*, feminine 𐎠 𐎡 𐎢 𐎣 𐎤 *annat* (obl. 𐎠 𐎡 𐎢 𐎣 𐎤 *anniti*) "those;"—masc. 𐎠 𐎡 𐎢 𐎣 𐎤 *ellut*, "gods," fem. 𐎠 𐎡 𐎢 𐎣 𐎤 *ellit*, "goddesses," &c. &c.

may very well be derived, having on the one side the sense of "being firm," like the Sanserit गृध, whilst on the other, from the context of several independent passages, I should be disposed to prefer translating *as asrisu* by "in loco ejus," precisely as Mons. Oppert translates *gathwá*, comparing it with the Persian $\text{z}\bar{\text{u}}$. We have thus

𐎠𐎡𐎢𐎣 𐎤𐎥𐎦𐎧. 𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴. 𐎵𐎶𐎷𐎸𐎹𐎺𐎻. 𐎼𐎽𐎾𐎿𐏀𐏁𐏂.

min asri sun asšukha sunuti, "a loco eorum ejeci eos." Brit. Mus.

17. 1. 13.— 𐎠𐎡𐎢𐎣𐎤. 𐎥𐎦𐎧𐎨𐎩𐎪𐎫. 𐎬𐎭. 𐎮𐎯𐎰𐎱𐎲𐎳𐎴. 𐎵𐎶𐎷𐎸𐎹𐎺𐎻.

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧. 𐎨𐎩𐎪𐎫. 𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳. 𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂.

"Tabulam quam reges patres mei in sedes eorum erexere." British

Museum, 76. 30.; and I think even that the word 𐎶𐎷. 𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿, which is of such very common occurrence in the Inscriptions of Assyria, is the noun *asar*, signifying "a place," as in the title taken by the Khursabad king:—

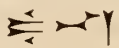


𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴. 𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴. 𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴. 𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴. 𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂.







ru sak nis * Ya hu du. sa. a sar su.
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴. Brit. Mus., 33. 8.
ru hu ku




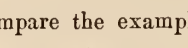




"He who possesses Judæa, of which the place is afar off," or "master of the remote Judæa." There can at any rate be no doubt but that 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴 is the oblique case of a noun *asar*, governed by the particle *as* and attached to the suffix of the 3rd person masculine singular.

It is probable that the word 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴, of which I have already hazarded an explanation, and which follows *valtakan*, belongs to the 8th clause, the signification being, "I restored to their former state Persia, Media, and the other provinces; that which had been taken away I brought back."

The 9th clause, containing the translation of "I did this by the grace of Ormazd," requires no explanation, but in the 10th, which answers to "I arranged so that I established our family in its place,"

there are a few words to be noticed. In the first place, for the Persian verb *hamatakhshiya*, we have a term of doubtful orthography; it seems to be written  *vāpnatikit*, and ought, I think, to represent an Ifta'al participle. In its present form, however, it will require to be referred to a quadrilateral root, of which very few examples indeed are to be found in Babylonian, and I am strongly inclined, therefore, to question the genuineness of the second letter. There is certainly a space for one letter on the rock, and there are the remains apparently of the sign , but this may have been originally an error of the sculptor. Unless indeed the term be read *vaptikit*, and referred to the Ifta'al conjugation of , "to look after," I can suggest no possible explanation.


. . . *adi eli sa*, "until that," or "so that," is already known to us, but the possessive pronoun of the 1st person plural  , which is attached to , *bit*, "a family," is a new word. As *attua* seems to stand for *antua*, so must *attunu* stand for *antunu*, the only difference being that the singular pronoun terminates in *a*, equivalent to the Hebrew suffix in ך, while the plural termination is in *nu*, which is absolutely the same as the Hebrew suffix in ך, a relic of ך.


The Babylonian version of the last clause is opposed, I think, to the reading of Mons. Oppert, who translates *yathá Gumáta hya Magush vitham tyám amákham niyá parábara*, by "before that Gomates the Magian had usurped our country." . . . *adi eli sa* certainly means in other passages "so as" or "according as" (compare the examples quoted in page vi.), and    *yassu* (Hebrew  from ) is the exact equivalent of the Persian *parábara*, "he took away." The meaning, therefore, of the last clause must be, I think, "so that our family was not superseded by Gomates the Magian," and the entire paragraph may be translated as follows:—



“Says Darius the king: the empire which from [our family had been taken away, that I recovered: in its place] I established it: I restored it (or, made it as it was before): the houses of the gods which Gomates the Magian had destroyed, I [rebuilt; I again entrusted the sacred rites, the chanting, and the sacrifice, to the parties whom] Gomates the Magian had deprived of their holy offices: I established the State in its place (or, I put it in order). By the grace of Ormazd I made as they were before, Persia, Media, [and the other provinces: I restored to them that which had been taken away:] by the grace of Ormazd I did this: I made arrangements until that our family in its place I established: [as it was before, so I arranged matters] by the grace of Ormazd, that our family was not displaced by Gomates the Magian.”


Of the 15th paragraph, which reads “Says Darius the king: this is what was done by me after that I became king,” nothing is preserved in the Babylonian but the name of Darius.

Par. 16. l. 29 
 * Da ri ya vaş.


 melek (— — —) ya gab bi. al la. sa.


 ana ku. a du ku. a na. * Gu m a ta. *

 l. 30 
 Ma gu su. akhar. ish. (— — — — —)


 yat ba v va. ya gab bi. ki ma. ana ku.


 melek. * — — * akhar. ish. — — * i.

yat ti k ru ' la. pa ni ya.

l. 31

 (— — — — —) * Na di ta bil.

sum su. bar su. sa. * A ni ri ' su va.

aś. * Babel *. yat ba v va. ana. hva ku.

ya par ra š. ki ma. ana ku. l. 32

 (— — — — —)

— — — — —) yat ti (— —) * Babel *.

yat ti ki r. melk u t. * Babel *.

yaš ša bat.

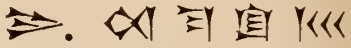
In the second clause, which reads "when I slew Gomates the Magian, then a man," &c., *allasa* for *yathá*, with the sense of "when," is a new expression. Perhaps it signifies literally, "at the time that," being the preposition denoting time, and being equivalent to . As I have never met, however, with any other examples of this compound adverb, I cannot be sure that I have analysed it correctly; or even that it is intended to be read phonetically. *aduku*, is also to be remarked as a variant form of *adduku*, the root , as I have already observed, forming its future




either with or without the *daghesh*. Another novelty is the employment of the monogram for "a man," to connect *Gomata* and *Magusu*, instead of the pronoun *hagasuva*. The sign in question is here used simply as a non-phonetic determinative before . At the end of the line, answers to the Persian *martiya*, and is to be read probably as or . The last word of the 2nd clause, which is *udapatatá* in the Persian, and which signifies "he arose," is rendered in the Babylonian by *yatbarva*, a kindred form with the term *yatbá*, which I had occasion to examine in line 15.¹ I suppose it to be the 3rd person singular masculine of the Tiph'al future of the duplication of the second radical being characteristic of this as well as of the Pi'el conjugation, and the sense being modified by the change of conjugation from "coming," to "arising." (Compare the Hebrew noun , "produce," or "that which *springs up* from the earth.")




In the 3rd clause the Persian term *awathá*, "thus," is rendered by , which, in accordance with Semitic analogies, I would propose to read as *kima*, comparing it with the Hebrew adverb . The letter , at any rate, although representing primarily the sound of *m* or *v* after *u*, belongs certainly, in its secondary use, to the guttural class, for it constantly interchanges with and , and I believe, moreover, that we constantly meet, in the Inscriptions of Assyria, with the Babylonian , signifying "so" or "like," under the form of or .


The name of , which is usually applied to


¹ If it were possible to obtain for the letter the secondary power of *ka*, I should of course prefer reading this word as *yatkamma*, and deriving it from ; but I have met with no other authority for such a phonetic value, and I cannot venture to adopt it on a single example.




Susiana, and which is, I feel tolerably sure, composed of ideographs, has been remarked on in my notes to the 6th paragraph. It is worth while, however, to observe the form of  for "the people of Susiana," the addition of the plural sign to the proper name of the country being held to be sufficient to indicate the gentile epithet.

In line 31 we first meet with the orthography of —  for the Persian *Naditabira*, and are thus enabled to attach to the sign  (incorrectly printed in the text as $\xi(\xi)$) the power of *di*, and to identify the compound character  (contraction of $\rightarrow\rightarrow\rightarrow\rightarrow$ $\rightarrow\rightarrow\rightarrow\rightarrow$) as the monogram for the god *Bil* (Hebrew בֵּל). The name seems to have been commonly used among the Babylonians, as it is found repeated several times on a cylinder published by Grotefend (*Zeitschrift*, Tom. iii. p. 179), and it may be interpreted as "the gift of Bel," *nadita* being equivalent to the Hebrew נָדָתָה , "a liberal gift." Ezek. 16. 23.

The name of the father of Naditabelus, which is lost both in the Persian and Scythic versions, is preserved in the Babylonian, as  *Aniri*. The only other word to be noticed in line 31 is  *yaparraš*, the 3rd person masculine singular of the Piël future of *paraš*, "to lie," a root from which we have already met with another derivative in the plural noun  *paršat*, "lies."






In line 32 the first word is doubtful. The analogy of line 16, where we have the two verbs *yatriku'* and *yattikru'* in immediate juxtaposition, would lead us to expect that *yattikir* would in this place be preceded by *yattirik*, the 3rd person singular masculine of the Ifta'al form of רִיק , and it is very possible that the 3rd character in the line may be , which seems in Assyrian to have the power of *rik*. At any rate, the term which follows the name of Babylon is to be read *yattikir* for *yantikir*, and is to be

explained as the 3rd person singular masculine of the Ifta'al form of נָכַר, "to rebel." There seems to be no fixed rule in Babylonian with regard to the employment or suppression of the final vowel in many of the future forms. The 3rd person plural, both of the masculine and feminine gender, is marked by the letter , which replaces a primitive *n*, but in the 1st and 3rd persons singular we sometimes meet with a final *a* or a final *u*, and sometimes the vowel is elided. I propose accordingly, pending further research, to designate the latter form as apocopate.









For an explanation of   . *yaššabat*, "he seized," see line 17.









The paragraph accordingly reads as follows:—

"Says Darius the king. When I had slain Gomates the Magian, then a man [named Atrines, the son of Opadarmes, he in Susiana] arose; he said thus: I am the king of Susiana; then the people of Susiana rebelled against me: [they went over to that Atrines: he became king of Susiana: afterwards a man of Babylon] named Niditabelus, the son of Anires, he arose in Babylonia; he thus falsely declared to the people: "I [am Nabochodrossor, the son of Nabonidus:" then the whole state of Babylon to Niditabelus] went over; Babylon rebelled: he seized the kingdom of Babylon."









Of the 17th paragraph the Babylonian has preserved nothing but the words answering to "Darius the king says," and the final clause .    } *anaku adduksu*, "I slew him." The last word, which is the apocopate form of the 1st person singular of the Kal future of נָכַר, is of some interest from its affording a good example of the phonetic power of , which is otherwise of rare occurrence. The intermediate phrases, "then I sent to Susiana," and "Atrines was brought bound before me," are entirely lost.

Par. 18. l. 33 .    
 * Da ri ya vaş.

  .   .  
 melek (— — —). ya gab bi. akhar. ana ku.

.  .   .  
 ana. * Babel *. al lak u, a na. eli.

l. 34   . 
 (— — — — —) hva ku. sa.










  . . .    (?)
 * Ni di ta bil. aś. eli. di k ta(?)










  .  .    
 hva su z zu. a ba. ku l lu '.

   Tig gar. ma li. akhar. ana ku.









 . l. 35 
 hva ku. (— — — — —)

.    .    
 * Hu ri mi ş da. yaş sí. da nu. aś.

 . .      
 yaş mi. sa. * Hu ri mi ş da. * *.

  .   .   
 Di k ta. ni ti bi r. ad du ku.

l. 36  .  . 
 (— — — — —) yom. XXVI. (—) sa.

. .   .   
 hodesh. kan. ş i l ta. ni ti bu su.

𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 again, which occurs so frequently in the Assyrian Inscriptions, seems to be merely a collective pronoun; and the participle 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 *hvamallu*, which is also a well-known word, may be referred, I think, to the root מָלֵא “to fill.” At the same time, having thus rendered a plausible explanation of each word contained in line 34, I am bound to say that I place no great dependence on the translation of the whole phrase, and that I am not even quite satisfied that the Persian text has been correctly rendered. The remaining words of line 34 signify “then I some troops,” and refer, of course, to the manœuvre executed by Darius in order to force the enemy’s position, and obtain command of the passage of the river.

In the 9th clause, “we crossed over the Tigris” is rendered 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠 𐎠𐎢𐎡𐎢𐎠, *Dikta nitibir*. The employment of the name of *Dikta* to designate the Tigris in immediate contact with the more usual appellation of *Tiggar* is remarkable, for it proves that the titles were independent of each other, instead of *Digla*, as has been generally supposed, being a corrupted form of *Tigra*; while the use of the latter term, as early as the age of the North-West Palace at Nimrud (about 1000 B. C.), throws considerable doubt upon the etymology which the Greeks, in accordance with the tradition of the country, assigned to the name. It seems indeed impossible to believe that an Arian dialect in which *tigra*, as a derivative from तिज, “to be sharp,” signified “an arrow,” and was thus applied to the river in question to indicate its velocity, could have prevailed in Mesopotamia at any period of the Assyrian monarchy.¹

be rendered, “I took *many* prisoners,” or “I took prisoners *numbering* ———;” *mallut* being the masculine plural of an adjective derived from מָלֵא; compare מָלֵא הַנְּוִיִּם, Gen. xlviii. 19; מָלֵא, “in full number.” Nahum. i. 10, &c.

¹ If we could suppose, however, that a root *dik* existed in Babylonian, of cognate origin with the Sanserit तिज, and having the same meaning, we should

I am not able, it is true, from Semitic sources, to explain the etymology either of *Dikta* or *Tiggar*, nor can I determinately trace the connection between *Dikta* and דִּיקְלַת (that is, I cannot say whether *Diglet* and *Dikta* are both feminine nouns, the one being an amplification of the other, or whether *Dikta* is not rather the same form as *Dikla*, the original dental having subsided into a liquid by a mere natural orthographical degradation): but I can at any rate sustain the reading of *Dikta* which I have adopted for 𐎠 𐎠𐎠𐎠𐎠𐎠𐎠, and which, owing to the discrepant phonetic value of the sign 𐎠, might otherwise be doubted, by pointing to the variant orthography of 𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠, which is applied to the same river in the British Museum series, pl. 65, l. 14.

𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 *nitibir*, answering to *viyatarayáma*, “we crossed over,” is the 1st person plural of the Ifta'al form of עָבַר “to cross over,” a root which supplies us with a large number of derivatives in the Inscriptions of Assyria. Compare 1st person singular Kal 𐎠𐎠 𐎠𐎠𐎠 *ebar*; ditto Ifta'al 𐎠𐎠 𐎠𐎠 𐎠𐎠𐎠 *etibar*: 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 for עֲבַרְתִּי: Niphal part. 𐎠𐎠 𐎠𐎠𐎠 𐎠𐎠𐎠 *nibarti*, &c. In the conjugation of this verb and, in fact, of all Babylonian roots of which the Hebrew correspondents commence with *y*, we remark that the letter 𐎠𐎠 especially represents the guttural preceded by *n*. In all other positions the guttural falls

resolve most of the difficulties connected with the Cuneiform 𐎠 𐎠𐎠𐎠𐎠 and 𐎠 𐎠𐎠𐎠 𐎠𐎠. *Dikta*, as a feminine noun, would signify “the sharp,” or “the rapid,” and might thus be appropriately used as a name for the river Tigris; while *dikat* or *dikut* (plural forms) would also designate “boats” or “canoes,” from the rapidity of their movement, precisely as we have in Persian the cognate forms of تیز, “sharp” or “rapid,” and کتیه, “a boat” or “canoe,” and in the same way as the skiffs used at the present day upon the Tigris and Euphrates, are named *tarádeh*, to indicate their lightness and velocity.

away, and it was thus evidently regarded as a very weak aspiration, assimilating, however, to the *v* perhaps, rather than to the *h*, so that *ai*, as the preformative of the 1st person singular, could be appropriately rendered by 𐎠𐎶 .¹

The preformative 𐎠𐎶 for the 1st person plural exactly answers to the Hebrew אנכי , but with regard to the terminal vowel, there was apparently no fixed rule in Babylonian: for although in the term *nitibir* and in 𐎠𐎶 𐎠𐎶 𐎠𐎶 𐎠𐎶 𐎠𐎶 *nitibus* (Westergaard's D., l. 16), the vowel is elided, as in Hebrew, it appears again in the orthography of 𐎠𐎶 𐎠𐎶 𐎠𐎶 𐎠𐎶 𐎠𐎶 *nitibusu*, which we shall meet with in the next line as an Ifta'al form of *ebas*.

The last word of line 35, 𐎠𐎶 𐎠𐎶 𐎠𐎶 *adduku*, "I smote," is already well known.

The date in line 36 is sufficiently legible, and supplies us with the form of 𐎠𐎶 for the Persian month *Atriyātiya*, the same form occurring repeatedly in other Assyrian and Babylonian documents, but no means existing, that I know, of ascertaining how the name was pronounced.

The paragraph ends with $\text{𐎠𐎶 𐎠𐎶 𐎠𐎶 𐎠𐎶 𐎠𐎶 𐎠𐎶 𐎠𐎶}$ *silat nitibusu*, "we did battle," or "fought." The word for "battle," which is written indifferently 𐎠𐎶 𐎠𐎶 , 𐎠𐎶 𐎠𐎶 𐎠𐎶 𐎠𐎶 and 𐎠𐎶 𐎠𐎶 𐎠𐎶 𐎠𐎶 , and which must be a feminine noun, is derived probably from a root corresponding with the Hebrew סלל , the sense of "moving to and fro," which appertains to the Hebrew verb, being somewhat analogous to the meaning which belongs etymologically to the Persian correspondent *hamaranam*. There are so many terms,

¹ That the letter 𐎠𐎶 must have represented a sound more nearly resembling *i* than *a*, is shown by its being always preceded by a consonant of the *i* class, when it is included with such a consonant in a single articulation.

however, used in the Inscriptions, of which the initial syllable is *sal* (usually written 𐎲𐎠), and which are respectively derived from 𐎲𐎠 , “to rest;” 𐎲𐎠 , “to flourish,” or “prosper;” 𐎲𐎠 , “to pray;” 𐎲𐎠 , “to fight(?);” 𐎲𐎠 , “to spoil;” 𐎲𐎠 , “to send;” 𐎲𐎠 or 𐎲𐎠 , “to shadow,” or “be like,” &c., that I find it extremely difficult to identify them with any certainty, and I abstain, therefore, from quoting what I suppose to be cognate forms of 𐎲𐎠 𐎲𐎠 𐎲𐎠 or 𐎲𐎠 𐎲𐎠 .¹ *Nitibus*, for “we did,” is the 1st person plural of the Ifta'al conjugation of *ebas*, and being precisely similar in formation to

¹ I may at any rate, however, cite the word 𐎲𐎠 𐎲𐎠 𐎲𐎠 *vusalti*, “fighting,” in a passage regarding the titles of Sargina, which is inscribed on the reverse of the Khursabad Slabs:—

𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠
melek.	sa.	val	tu.	—	mi.	bi	lu	ti	su.
<i>rex</i>	<i>qui</i>	<i>in</i>	<i>diebus</i>		<i>regni</i>				<i>sui</i>

𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠
ga	r	a	su.	la.	yap	s	u.	ya	na.
<i>hostes</i>		<i>ejus</i>	<i>non</i>	<i>parcebat;</i>				<i>in</i>	

𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠
ga	li.	va.	ta	kha	zi.	la.	
<i>præliis</i>		<i>et</i>		<i>pugnis</i>		<i>non</i>	


𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠
e	mu	ru.	vu	sal	ti.	mati.	—	su	na.
<i>cessavit</i>			<i>debellare;</i>			<i>terræ</i>	<i>principes</i>	<i>earum</i>	

𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠	𐎲𐎠
ki	ma.	khas	bat	ti.	hva	da	ki	k	u.		
<i>quasi</i>	—	—		<i>occisor</i>						<i>(fuit.)</i>	















I should propose to render this in English by “The king, who throughout his reign his enemies never spared; [who] in war and battle never ceased fighting; who smote the great ones of the earth like [briars, (?)]” &c.















the term *nitibir*, which has been recently examined, it does not require any special explanation.















I give the following translation then for the 18th paragraph.







“Darius the king says: then I went to Babylon; against [that Niditabelus who was called Nabochodrossor]; the troops of Niditabelus having betaken themselves to their boats, there held (their position), filling (or guarding) the Tigris: then I a detachment [pushed across in rafts. I brought the enemy into difficulty, and carried his position]: Ormazd brought help to me: by the grace of Ormazd we crossed over the Tigris: I slew [many of the troops of Niditabelus.] On the 26th day of the month , we fought the battle.”















Par. 19.     
 (— — — — —) ya gab bi. akhar.















             
 ana ku. ana. * Babel * at ta lik. ana. *

             
 Babel *. la. ka sa du. as. ir. Za za n nu.

             
 sum su. sa. (—) * * * Kip rat *.


l. 37      
 (— — — — —) ya gab bu. ki ma. ana ku.

             
 * * Nabu kuduru sur. (— —) akhar. sa l ta.

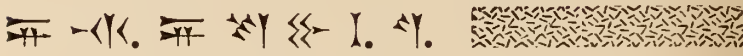
             
 ni ti bu su. * Hu ri mi ş da. yaş şı.





 da nu. aš. yaš mi. sa. * Hu ri mi š da.




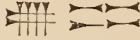
 hva ku. sa. *. Ni di ta bil. (---)







 šal ti. ni ti bu su. yom.

The verb  which terminates the 2nd clause, and which answers to the Persian *ashiyavam*, I am unable to read determinately, owing to the many different powers which seem to attach to the sign . I propose, however, in this word to give to the character in question the value of *lik*, and to regard *attalik* as the 1st person singular of the Ifta'al form of אֶלֶף, the conjugational characteristic being doubled in order to compensate for the loss of the 1st radical, which has fallen out as a weak letter.¹












In the 3rd clause, for "when I reached Babylon," we have *ana Babel la kasadu*, the two last words being the infinitive of a root


* As this sheet of the Analysis is passing through the press, I think I have discovered that the sign  has the power of *khas*, as well as of *ku*, and this discovery has led to the identification of  or *hvakhas*, as a participial noun derived from אֶלֶף, "to do," and immediately cognate with אֶלֶף, which, indeed, exactly answers both in sense and etymology to the Persian *kara*. The equivalent of the Babylonian *kh* with the Hebrew *ph*, is proved by a multitude of examples.
























¹ In many cases, the power of *lik* answers sufficiently well for , compare the orthography of  *Khilikku*, for Cilicia, and the constant union of  with a succeeding *k*; but I do not consider the value to be by any means established. The Hieratic form, however, of this letter is, I think, , and that sign has certainly the phonetic power of *lik* or *luk*.



























































kasad (allied perhaps to كَصَد), preceded by the particle 𐎠𐎢 , which must here be identical with 𐎠 . In line 57 we shall find "on arriving" expressed by 𐎠𐎢 𐎠𐎢 . 𐎠𐎢𐎠 𐎠 𐎠𐎢 *ana kasadi*; and "they arrived," in line 66, is rendered by 𐎠𐎢𐎠𐎢 𐎠𐎢 𐎠𐎢 *yaksudu*, so that there can be no doubt as to the signification of *kasad* in Babylonian, although no immediate correspondent is to be recognized in the Hebrew, and although in the Inscriptions of Assyria *aksut* and *yaksut*, or *aksuda* and *yaksudu*, are generally used to indicate "taking" or "capturing."

In continuation of this clause we find *anuwa Ufratauwa*, "upon the Euphrates, rendered by $\text{𐎠 𐎠𐎢𐎠 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢}$, which I really cannot venture to read phonetically. The particle 𐎠𐎢𐎠 or 𐎠𐎢𐎠 is constantly used in Assyrian to denote vicinity to "a river," or "the sea," and in such positions it interchanges with 𐎠𐎢 𐎠𐎢 or 𐎠𐎢 𐎠𐎢 , but I doubt if any of these forms are phonetic: at any rate the normal power of *tik*, which attaches to the character 𐎠𐎢𐎠 , is manifestly inapplicable, and I have not yet been able to assign to it any other determinate value. The name of the Euphrates also which follows the particle 𐎠𐎢𐎠 , and is distinguished by the determinative 𐎠𐎢 𐎠𐎢 , is equally difficult of explanation. The title of this river in the Inscriptions of Assyria is commonly written 𐎠𐎢 𐎠𐎢 or 𐎠𐎢 𐎠𐎢 for *Burat*, but the other name, such as we have it in the text, and as it is found generally on all Babylonian monuments, was not unknown to the kings of Nineveh, for the very same orthography is employed in the British Museum series, pl. 18, l. 32. The term indeed of 𐎠𐎢 𐎠𐎢 𐎠𐎢 𐎠𐎢 may possibly have been read *Burat*, like 𐎠𐎢 𐎠𐎢 , for the initial and concluding signs were, it would seem, non-phonetic, and of the two essential characters 𐎠𐎢 or 𐎠𐎢 and 𐎠𐎢 , the latter, a mere variant form of 𐎠𐎢 , had

certainly the power of *rat*. As we find, however, that this term   or     is used everywhere in the Inscriptions of Assyria as a generic term, whilst the orthography of   or    is applied exclusively to the river, it is certainly safer to regard them as distinct titles, the one being the original of the Hebrew פְּרַת, and the other a qualificative epithet, referring to some particular property of the river.¹

In line 37 the first letter that can be traced is , and we

¹ It certainly appears to me as if the term   without being a geographical title, was still expressly employed to denote the valley of the Euphrates, or perhaps the Mesopotamian plains. In almost all cases where the king of Assyria takes the title of king of  .  , that epithet supersedes the title of king of Babylon. (Compare British Museum, 12. 4; 19. 6, 17. 1; 33. 1; Obelisk, side 1, l. 16.) In the Khursabad Inscriptions again, the epithets “ .   ” and “ .  =  = . of Babylon” are always associated (see everywhere in commencement of Inscriptions of Sargina), and in the same way the  .   are joined with the    of Babylon and Borsippa in Khurs. 152. 2. The application of the term, however, seems more general in the epithet taken by the Nimrud king. British Museum, 1. l. 2.

  .  . . .  .  .    . .   . .  .  . .  . .    =  = , a phrase which I doubtfully translate by “the strong ruler who, walking in the service of Assar, his lord, overcame innumerable kings of the foreign countries,” or perhaps “of the plains of Mesopotamia.” It should also be observed, that this term    . .       is rendered in the East India Inscription, col. 10, l. 9, by  .     , and on Bel. Cyl., side 3, l. 51, by  .     .

thus see that the verb *gabak* used for its 3rd person the form of *yagabbu*, as well as *yagabbi*, agreeing in this respect with the 1st and 2nd persons singular, which are respectively *agabbu* and *tagabbu*.

The name of Nabochodrossor, which follows in that line, is now so well known that it hardly requires to be analyzed. It is formed of three elements:—1. The god Nabo, whose name, preceded by $\gg\text{Y}$, the determinative of a god, is expressed by the monograms N or $\text{Y}\gg\text{Y}\gg$, or phonetically by N N N . 2. A term *kuduru*, written phonetically as K U R U (or with some equivalent orthography), or ideographically as K U . and—3. The word *sur*, which is sometimes represented syllabically by S (the monogram for “a brother”), or S , and sometimes literally by S U . I am not prepared at present to explain the etymology of the title, although it may be presumed that *kuduru* is connected with K “power,” and *sur*, with S “a refuge.”

There are no other words in this paragraph requiring to be noticed, except the variant forms of S U S *salta*, and S U *šalti*, for the word “battle.”

as if the sign K had the phonetic value of *kip*, *kiprát* being the masc. plur. and *kiprat* the fem. sing. of an adjective, signifying “great,” and allied to the root which is K in Hebrew, and K in Arabic. The signification, too, of “the great river” (the K of Gen. xv. 18), would apply perfectly to the Euphrates, but it would be difficult to account for the employment of *kiprát*, so explained in other passages, unless we supposed the title to have been used with an express reference to the river, geographically, rather than in its primitive and indefinite sense of “great.”

Translation.

[Darius the king] says: then I went to Babylon. On arriving at Babylon, in the city named Zazannu, which was upon the river Euphrates [there that Niditabelus who] said thus, "I am Nabochodrossor" [came before me to fight]: then we joined battle: Ormazd brought help to me: by the grace of Ormazd, the troops of Niditabelus [I entirely defeated]: we fought the battle upon the second day [of the month ——.]

END OF THE FIRST COLUMN.

MEMOIR
ON THE
BABYLONIAN AND ASSYRIAN INSCRIPTIONS.

CHAPTER I.

ALPHABET.

IN laying before the Royal Asiatic Society the portions which remain of the Babylonian translation of the Great Behistun Inscription, it becomes indispensable that I should consider the general character of the Alphabet in which this Inscription is written, and should further endeavour to explain, in some degree, the grammatical structure of the language, and point out its affinities with other languages of the same family. I undertake this task, however, with the utmost diffidence, for the more that I have extended my investigations,—the more that I have studied the Inscriptions of Assyria and Babylonia, and sought to verify previous conclusions, by testing their general applicability—the more reason have I found to mistrust that which before seemed plain; the more alive, indeed, have I become to the sad conviction that in the present stage of the inquiry, as regards materials, no amount of labour will suffice for the complete resolution of difficulties; no ingenuity, however boldly or happily exerted, can furnish readings of such exactitude as to lead at once to positive results.

There are certain inherent difficulties in the construction of the Assyrian alphabet, which meet us on the very threshold of the inquiry, and envelope all our subsequent labours in obscurity and doubt. The same classification may apply to the Cuneatic signs, which Bunsen has applied to the Hieroglyphic. They are divided into ideographs, determinatives, phonetics, and mixed signs; but there are two sources of confusion in the Assyrian alphabet, from which the Egyptian is altogether free. 1stly, There are no direct means of distinguishing between the various classes of Cuneiform signs; and 2dly, in the phonetic branch of the subject, which is of course the most extensive and important, there is no clue, so far as the alphabet is concerned, to the determination of one out of the many powers which may belong to a single character. The first impediment is not of a very formidable nature, familiarity with the current collocation of the signs enabling a student usually to detect their generic employment irrespectively of the sense, or even of the sound; but the other diffi-

culty is so great that, after years of laborious research, I have overcome it but to a limited extent.

It can be shown beyond all possibility of dispute, that a very large proportion of the Assyrian signs are Polyphones—that is, they represent more than one sound; and strange as this irregularity may at first sight appear, it does not, I think, altogether defy explanation. The analogy of Egyptian writing would lead us to suspect that the Cuneatic signs were originally mere pictures, rude representatives of natural objects, which expressed in the first instance the actual object that was figured, but which came in process of time, and by a gradual transition from the representative to the symbolical system, to express ideas. The formation of a phonetic alphabet, and the application of such an alphabet to the ordinary purposes of inscription, would then be a third step in advance, and might have taken place in the following manner:—each sign may have been employed phonetically to express the name, or names, of the object to which it was previously appropriated as an ideograph, and without any reference whatever to the sense; and when such names were polysyllabic, by a last but not most important refinement, the character may have been specially devoted to the initial sound. Now in this proposed transition from picture-writing to a phonetic system, there is nothing at variance with the recognized development of the Egyptian alphabet, but the retention of signs with Polyphone powers, corresponding to the original Polyonymous ideas. That such a peculiarity, at the same time, existed in the Assyrian alphabet, I shall have abundant means of proving in the course of the present Memoir, and I am fain, therefore, to regard it as a mere excrescence on the Egyptian system.

But although I can thus show the probable reason of the employment of Cuneatic Polyphones—although I can explain the fact of the character $\{<$, the ideograph for a “country,” being invested with such discrepant phonetic values as *mat* and *kur*, by referring to the Semitic synonyms, מַט in Chaldee, and كورة in Arab., (cognate with $\chi\acute{o}\rho\alpha$),—the practical inconvenience of such a variableness of power is excessive. The meaning, for instance, of an Assyrian or Babylonian word may be ascertained determinately, either from the key of the trilingual Inscriptions, or from its occurring in a great variety of passages with only one signification that is generally applicable; but unless its correspondent can be recognized in some Semitic tongue, it is often impossible, owing to the employment in it of a Polyphone character, to fix its orthography. In the multitudinous inscriptions

again, of Nimroud, of Khursabad, of Koyunjik, and of Babylon, of which (although their general application can be detected without much difficulty) the details require for their elaboration a minute philological analysis, this orthographical uncertainty presses on the student with almost crushing severity. On the one side, in working out his readings, he can only employ philological aid,—that is, he can only compare Hebrew or Chaldee correspondents, after being assured of the true sound of the Assyrian and Babylonian word; while, on the other, he must depend on his acquaintance with Semitic vocables to fix the fluctuating Cuneiform powers.

I do not despair but that ultimately a severe and extensive comparison of all available materials, combined with the fertility of invention, which is an essential element in the art of the decipherer, will render the Assyrian legends at least as intelligible as the Egyptian; but at the present moment, I do not pretend to be able to do more than give a general outline of the subject, and thus pave the way to further discovery.

Deferring then, for the present, any more detailed explanation of the nature or consequences of the employment of Polyphone characters, I now pass on to the consideration of certain other peculiarities that attach to the Assyrian alphabet. Much of the laxity which I at one time attributed to the Assyrian system of expression, has either disappeared under a more rigid examination, or has yielded to the solution of one character being qualified to represent several dissimilar sounds. I do not now find that there is in Assyrian more tendency to interchange among the letters which compose each class of the alphabet, than is to be traced in Hebrew, Chaldee, and other cognate dialects. In one remarkable particular, there is indeed, in the Inscriptions of Babylon and Assyria, a semblance of phonetic refinement, as connected with the graphic art, to which no parallel can be produced in any other system of Semitic writing. A series of characters can be put together, forming a sort of syllabarium, and arranged apparently on the most scientific principles of alphabetical expression. Taking the guttural class for an example, it will thus be found that there are six forms for the surd *k*, three in which the vowels, *a*, *i*, and *u*, precede the consonant, and three in which they follow it; for the aspirated *kh*, four forms can be recognized; one, which may be used after any of the three vowels indifferently, and three appropriated each to its own vowel; while for the sonant *g* there are only three forms in all; the employment of a hard letter (*g*, *d*, or *b*,) as a complementary sound being apparently adverse to the Assyrian organs of speech; and the characters of this grade being thus restricted to the

expression of the syllables *ga*, *gi*, and *gu*. It is not pretended that this arrangement of numbers will admit of rigid application to all the various classes of the alphabet, but a sanguine philologist might, nevertheless, feel disposed to adopt it as the normal type of Assyrian expression, and to regard all deviations from it as exceptional. In real fact, however, the existence of such a syllabarium depends, as it appears to me, on mere accident. The majority of the signs composing it are Polyphones, and could not possibly, therefore, have been invented to give utterance to a preconceived and exclusive phonetic system. They were rather, I should think, ideographs, representing objects of which the names, (or at any rate the initial sounds of the names,) were, *ak*, *ik*, *uk*, *ka*, *ki*, *ku*, &c. They may have been used phonetically merely to suit the necessities of the language; and the irregularity perceptible in the distribution might then be explained as arising from the accident of there being no objects, requiring ideographs to express them, of which the Assyrian names were identical, or commenced, with the wanting phonetic powers. There is at the same time an undeniable evidence of artificial structure in the degradation of these syllabic values to simple letters, such as to all intents and purposes they become when two of them of the same vocalic grade are combined in a single articulation, and when the inherent vowel of either one character or the other must thus necessarily lapse. In the articulation, *kat*, for example, which commences the name of *Katpatuka* (for Cappadocia), and which is composed of the two characters 𐎠𐎢 *ka*, and 𐎠𐎢 *at*, either one or the other of these signs must represent a simple letter rather than a syllable; and as this peculiarity of expression pervades the whole Assyrian alphabet, I think I am justified in still adhering to the statement which I announced last year, that the Phonetic signs were in some cases syllabic, and in others literal.

It may be understood from what has been already said, that an attempt at present to classify the entire number of the Assyrian signs, or to reduce the system of writing to which they belong to certain definite and constant rules, would be almost hopeless. It would be trying to run before we are well able to walk, and would be opposed to all principles of sound criticism. Although, therefore, it may be disappointing to the curious, who care only for results, and tedious even to those pains-taking scholars, who know and appreciate the value in scientific inquiries of the "pièces justificatives," I shall resist the temptation of heading the present Memoir with a tabulated Assyrian

Alphabet, and in lieu thereof, proceed to examine the Cuneatic signs, "literatim et seriatim," giving examples of the different modes in which each character is employed, and frankly stating the degree of confidence that may be attached to its phonetic, or ideographic, identification. Such inferences as may be legitimately drawn from the materials subjected to analysis, either in regard to general principles of language, or details of alphabetical expression, will then follow in due course, and a path will be gradually opened up to a more comprehensive, as well as critical, treatment of the question of Cuneiform decipherment. It is true, that in thus dealing with the Assyrian Alphabet, without previously laying down any fixed rule of classification, the order of arrangement in which the signs may present themselves for examination, must be to a certain extent arbitrary; but it is hoped that any inconvenience or difficulty of reference, arising from so motley an assortment, will be obviated by the discriminative lists of ideographs, determinatives, phonetics, and mixed signs, that will be given as soon as the preliminary branch of the inquiry may be fairly exhausted.

1. ¶ *ha* or *a*. As a phonetic sign it answers to the Semitic Aleph, א, being a light aspiration, the "spiritus lenis" of the Greeks, and also serving in the interior of a word to represent the long *a*.

In the following names, which occur at Behistun, it corresponds as an initial, both with the Persian ¶ and < >—

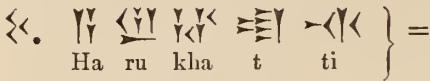
< . ¶ ¶ ¶ ¶ } = Persian *Arabáya*. Arabia. (B. I., l. 5.¹)
 A ra bi

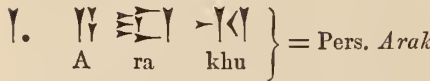
< . ¶ ¶ ¶ ¶ } = Persian *Hariva*. Aria. (do. l. 6.;
 Ha r e vu N. R. l. 12.)

¹ The initial letters which I use in quoting refer to the following authorities:

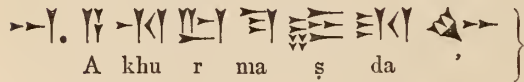
- B. I. Behistun Inscription.
- B. M. British Museum Series of Assyrian Inscriptions, published in 1851.
- Kh. Khursabad Inscriptions, published by the French Government.
- N. R. Nakhsh-i-Rustam Inscription attached to the present Memoir.
- E. I. East India House Inscription of Nebuchadnezzar.
- C. C. Bellino's (or the Nebuchadnezzar) Cylinder, published by Grotefend.
- W. Westergaard's Plates.
- M. Michaux's stone, (cast of it in the British Museum.)
- C. C. Cullimore's Cylinders, published by Syro-Egyptian Society.

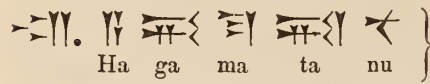
 } = { Persian *Arakadarish*.
 Aracadres. (B. I.,
 l. 15.)

 } = Persian *Hara'uwatish*. Ara-
 chotia. (B. I., l. 79.)


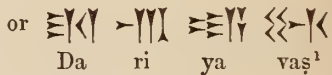
 } = Pers. *Arakha*. Aracus. (do. ls. 88 and 94.)

 } = { Pers. *Hakhámani-*
shiya. The Achæ-
 menian. (passim.)

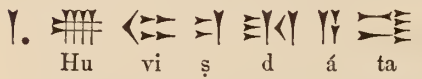
 } = Pers. *Ahuramazdá*.
 Oromasdes. (passim.)



 } = { Persian *Hagamatána*.
 Agbatana or Ecbatana.
 (B. I., l. 60.)

In several other names, where its position is medial, it answers to the long *a*: compare the orthography of—

 or 
 D á ri y á vaş Da ri ya vaş¹
 for Darius.


 } for Gomates. (B. I., passim.)

 } for Veisdates, (do. l. 82, &c.)

There is the same tendency, also, to interchange between the  and a harder guttural, which is observable in the Hebrew נ passing over into ה; , the Hamathite, (see Gen. x. 18), appearing in the inscriptions under the different forms of—

 } B. M., Pl. 90, l. 60.

 } B. M., Pl. 47, l. 26.

¹ Observe, that although in the printed text of Behistun Inscription, I give to the sign  its normal power of *sar*, I now suppose it in this name to represent as a secondary value the syllable *vaş*.

𐎶. 𐎶 𐎵 𐎶 𐎶 𐎶 𐎶 } Kh., Pl. 145. No. 2, l. 9.
Ha ma t ti

𐎶. 𐎶 𐎶 𐎶 𐎶 𐎶 } B. M., 33, l. 8.¹
Kha m ma ti

The name of the Armenian king at Khursabad is also written 𐎶. 𐎶-𐎶 𐎶𐎶𐎶 𐎶 or 𐎶. 𐎶-𐎶 𐎶𐎶𐎶 𐎶𐎶, and many other examples occur of the interchange of the breathing and the guttural.²

The 𐎶 is of great importance in Assyrian, in marking grammatical distinctions. It is the special characteristic of the 1st person sing., denoting that person in verbs as a prefix, where it answers to the preformative of the Hebrew future; (compare the Achæmenian forms, 𐎶 𐎶𐎶𐎶 𐎶𐎶 *haturu*, "I was or became;" 𐎶 𐎶𐎶 𐎶𐎶 *haduku*, "I smote;" 𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 *hagabba*, "I said,"³) and fulfilling the same function as a suffix after nouns and adjectives; (compare 𐎶𐎶- 𐎶𐎶 𐎶 *rabatá*, at Behistun, answering to the Persian *mandá badaka*, "bound to me," or "my servant;" and the numerous Assyrian

¹ 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 and 𐎶 𐎶 𐎶𐎶 𐎶𐎶 represent the proper name of the country, however, rather than the ethnic title, the nouns being apparently in the oblique case. That these two forms, moreover, denote the same place, notwithstanding the discrepant orthography, is proved by the name of the king of Hamath, 𐎶. 𐎶-𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶- 𐎶𐎶 𐎶𐎶- 𐎶𐎶, who was one of the chief antagonists of the Assyrian monarch that founded Khursabad.

² It would be hazardous to give the pronunciation of this name, as the character 𐎶-𐎶 represents two distinct powers, and there are no means of ascertaining which of the two sounds it may be here intended to convey. I should propose, however, to read the name Likúšaha.

³ It would be more precise to say, that the Cuneiform 𐎶 answers to the Hebrew preformative of the 1st person singular, wherever the consonant which follows it opens on a vowel. In all conjugational forms where the 1st radical is *jesmated*, the personal characteristic is of course included in the sign which represents the initial syllable.

It is further to be observed, that although, in quoting verbal examples, I rarely make a distinction of tense, the forms employed do in reality belong to the Aorist of the Arabic and Hebrew. The Præterite tense was not, of course, altogether unknown to the Assyrian and Babylonian languages, but it was seldom used.

forms, << ><|< |>> "my kingdom;" >|| ><|< |>> "my empire," or "rule;" << |>> "my country;" >||> |>> "my city," &c.). As the suffix of the 1st person, |>> very commonly interchanges with >>|>> *i* or *ya*. In some cases this is a mere alphabetical variety; *tia*, for example, being equally expressed by ><|< >>|>> or ><|< |>>; but in other instances there must, I think, be a phonetic confusion between the *a* and *i*, the plural fem. of the demonstrative pronoun being thus indifferently written >>|>> >>|>> ><|< *anniti*, (N. R. line 8,) and >>|>> >>|>> |>> >>|>> *annát*, (B. I., line 40);¹ and the termination of the ethnic plural, which in such cases must apparently stand for the unusual Hebrew ending in *'*, being optionally expressed by >>|>> and |>>. Compare the famous notice of the Phœnician nations in one the earliest Assyrian Inscriptions that we possess, where the orthography of the different copies is—

<<.	<> >>|>> |>> |>> or <<.	<> >>|>> |>> |>> |>> |>>	{	the Ty-
	'Sur	r	á	ya
			'Sur	ra
			ai	ri-
			ai	ans.
<<.	>>|>> >>|>> >>|>> >>|>> or <<.	>>|>> >>|>> >>|>> >>|>> |>> |>> |>> |>>	{	the Sido-
	Si	du	n	á
			ya	
			Si	du
			na	ai
			ai	nians.
<<.	|>> >>|>> >>|>> >>|>> |>> |>> or <<.	|>> >>|>> >>|>> >>|>> |>> |>> |>> |>>	{	the
	A	khar	r	á
			ya	
			A	khar
			ra	ai
			ai	people
			ai	of Acre.
<<.	>>|>> >>|>> >>|>> |>> |>> or <<.	>>|>> >>|>> >>|>> |>> |>> |>> |>>	{	the people
	Gu	bal	á	ya
			Gu	bal
			ai	of Gebal
			ai	or Byblos.

(See B. M., Plate 43, l. 10, with foot notes.²)

I must now consider the employment of |>> as an ideograph, and make my first attack on the obscurities of Assyrian expression. The

¹ There may, perhaps, however, be a grammatical distinction between *annát* and *anniti*, the former being the nominative and the latter the oblique case, and the vowel *a* being thus changed to *i*, in the form *anniti*, to harmonize with the inflexional ending.

² On further examination, I prefer considering the |>> |>> in these names to be everywhere a single letter with the power of *ai*, the effect of its junction with the preceding sign being to develop a long vowel sound; and I no longer therefore, insist on any phonetic confusion between the vowels *i* and *a*.

sign in question is commonly used to express the idea of "son," interchanging in such a position with other ideographs, 𐎶𐎶 or 𐎶𐎶, which means simply, "young, new, or small," and 𐎶𐎶𐎶, where the idea of "young" is qualified by the sign of the masculine gender. Sometimes, however, the ideograph 𐎶 is replaced by the simple relative 𐎶 or 𐎶 *sa*, which here denotes the genitive case, and thus exactly accords with the Greek idiom for expressing filiation; in other cases, we have both the ideograph and relative 𐎶𐎶. 𐎶; and at Behistun the construction even occurs of 𐎶𐎶 𐎶. 𐎶.;¹ as in the phrase—

𐎶. 𐎶𐎶 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶. 𐎶𐎶 𐎶. 𐎶. 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶,²
 which must read, "Nabu-kudur-ussur, his son, Nabu-nit's," for
 "Nabochodrossor the son of Nabonidus." These comparisons, at the
 same time, furnish us with no clue to the phonetic value of 𐎶, when

¹ This is the ordinary method of expressing filiation in the cursive Babylonian documents. There are, indeed, many hundred examples of the group 𐎶𐎶 𐎶 on the clay cakes in the British Museum.

² The alphabetical machinery which is used to express these names, will be given in detail hereafter. For the title of Nabochodrossor three ideographic elements will be found to be employed. 1. The god *Nabo*, denoted by the letters 𐎶𐎶 or 𐎶𐎶 preceded by the determinative 𐎶𐎶: 2. a compound ideograph 𐎶𐎶, sometimes phonetically rendered by 𐎶𐎶 𐎶𐎶 𐎶𐎶 *kuduri*, but of which I know not the meaning: and 3, a sign 𐎶𐎶, which is also used as an ideograph for "brother," and which, being sometimes replaced by 𐎶𐎶 𐎶𐎶, must be pronounced *sur*. The name of Nabunit in the same manner is expressed by two ideographs; firstly, 𐎶𐎶 or 𐎶𐎶 with the determin. 𐎶𐎶 for *Nabu*, and secondly, the letter 𐎶𐎶, of which I know not the meaning, but which must apply to some object named in Babylonian *nit*. It further appears probable that the group 𐎶. 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, which occurs on so many of the clay cakes in the British Museum, is merely another way of expressing the name of Nabunit, the character 𐎶𐎶 in the second element being used as a determinative, and the letter 𐎶𐎶 *ni* standing as an abbreviation for *nit*. I have also found *nit* in this name expressed phonetically by 𐎶𐎶 𐎶𐎶 𐎶𐎶.

used to express the sound which in Assyrian means "a son." We can only hope to arrive at the determination of that value by applying to the proper names where the sign occurs, the term denoting a son in other Semitic dialects; but any doubt, of course, which may attach to the identification of the names, will here again impede our progress. There are thus several royal names in Assyrian and Babylonian, which offer themselves for examination; the builder, for instance, of the N.W. Palace at Nimrud, 𐎶. 𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵, the final character of whose name is frequently given as 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 (see B. M. Ser., Pl. 2, l. 1; Pl. 33, l. 13, and Pl. 76, l. 7,) and the father of the Babylonian king, Nabochodrossor,—

𐎶. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, or 𐎶. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, in whose name the 𐎶𐎵 and 𐎶𐎵𐎶𐎵𐎶𐎵 are seen to interchange.¹

Now to obtain for these two names the reading of Asser-adon-pal or Sardanapalus, and Ναβοπολάσαρος, according to the orthography of Polyhistor, I have hitherto proposed to read 𐎶𐎵 or 𐎶𐎵𐎶𐎵𐎶𐎵 as *pal* or *pol*, and have even sought to compare this term with the Syriac and Chaldee ܒܪ *bar*, and Arabic بن, *bin*; but the identification was never anything more than a conjecture, and must, I fear, on further consideration, be pronounced inadmissible. From the orthography, indeed, of one of the names of the Euphrates, which is written indifferently 𐎶𐎵𐎶𐎵— and 𐎶𐎵𐎶𐎵— (and with inflexional endings—

Pur rat Bu rat

𐎶𐎵𐎶𐎵— 𐎶𐎵𐎶𐎵— 𐎶𐎵𐎶𐎵𐎶𐎵; and 𐎶𐎵𐎶𐎵— 𐎶𐎵𐎶𐎵— 𐎶𐎵𐎶𐎵; or 𐎶𐎵𐎶𐎵— 𐎶𐎵𐎶𐎵— 𐎶𐎵𐎶𐎵; Bu rat tu; Bu rat ti; Bu rat ti;

¹ This name is found on all the documents, both cursive and hieratic, of the time of Nabochodrossor, and is also usually expressed by ideographs. The elements are; 1, the god *Nabu*, represented by the letters 𐎶𐎵 or 𐎶𐎵𐎶𐎵 preceded by the determinative for "god" 𐎶𐎵𐎶𐎵; 2, the word for "son," denoted by the letter 𐎶𐎵, or the mixed sign 𐎶𐎵𐎶𐎵𐎶𐎵; and 3, the term *sur*, which is either ideographically expressed by 𐎶𐎵𐎶𐎵 the sign for "a brother," or is phonetically written 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵.

If we trusted to Hebrew analogy, we should of course assign the phonetic power of *im* to the $\overline{\text{m}}\text{v}$, when used for the characteristic of the dual number, and there are also other indications, which in certain positions seem to connect the sign in question with the letter *m*¹;

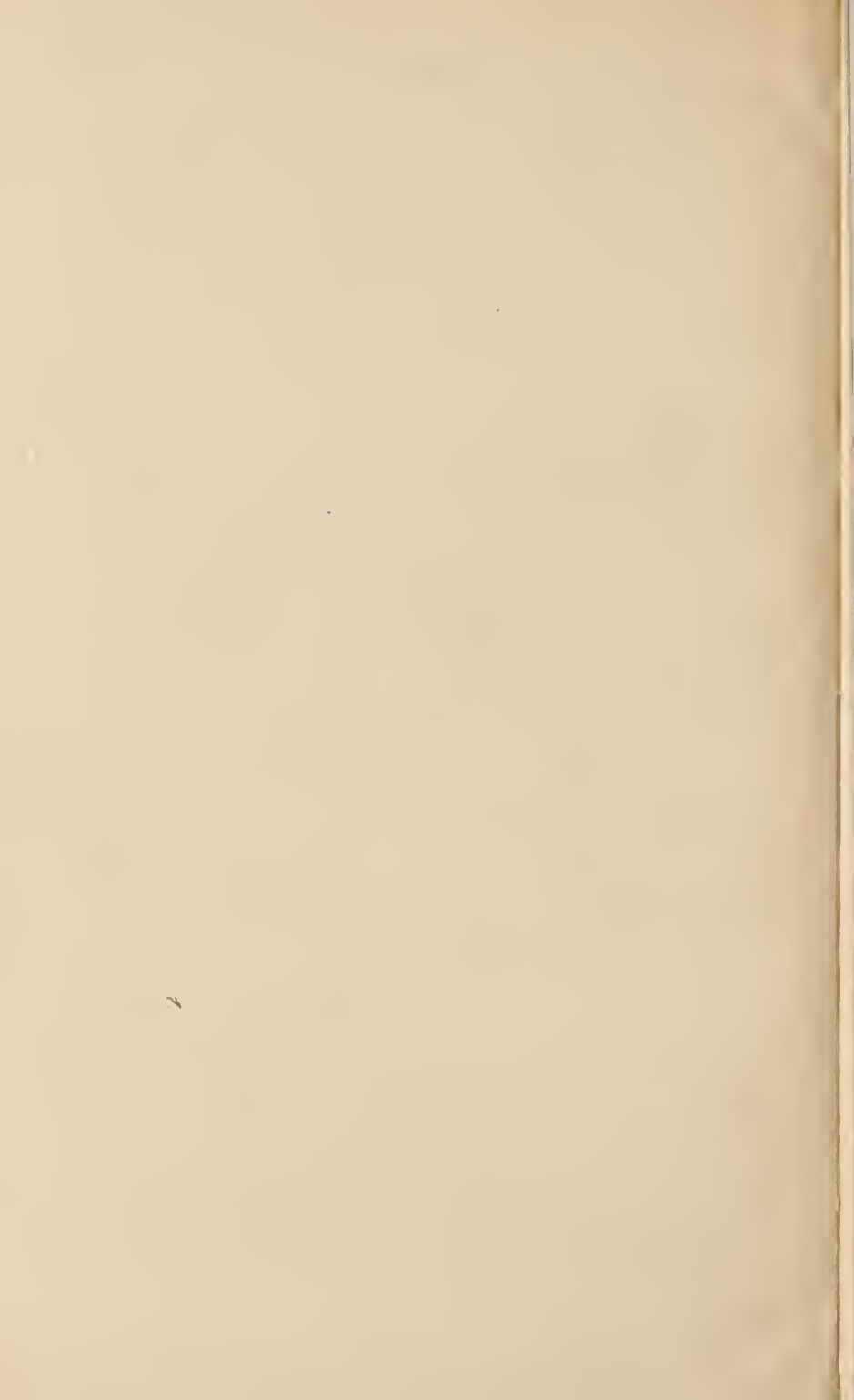
Jupiter Belus by the Greeks. $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$, I suspect, also, to be the *Succoth Benoth* of Scripture. In the Insc. of Khursabad the title is applied as an epithet to the Babylonian Bel, $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ (see Khur., 66, three from end; 87. 8; 152. 11, &c.), and the same relation is observed in the Insc. of $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ (B. M., 17. 15,) where the second god to whom altars were erected, is named $\overline{\text{m}}\text{v}$. $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$; but in the Inscriptions of Nebuchadnezzar (E. I., Col. 4. 16), the name is applied to a distinct deity. The gods mentioned in the second example are, *Nabo* and *Nana*, (or *Venus*,) and the third pair, where the epithet *Bel*, "a lord," is expressed phonetically, are "the sun and the moon."

¹ I am inclined, indeed, to read the dual forms quoted in these examples, as *Belima*, "my gods." At any rate, the dual characteristic must end in a consonant, or otherwise the suffix of the 1st person, which is attached to the noun, would be represented by $\overline{\text{m}}\text{v}$ or $\overline{\text{m}}\text{v}$; compare $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ *abua*, "my father;" $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ $\overline{\text{m}}\text{v}$ *Beliya*, "my gods," in the plural. In the variant orthography, also, of the Babylonian term, which in the trilingual Inscriptions, answers to the Persian *framátára*, "a law giver," and which is almost certainly a Piel participle cognate with the Chaldee $\overline{\text{m}}\text{v}$, "judgment of the king," the letter $\overline{\text{m}}\text{v}$ must needs, I think, have the power of *im*. Compare the following forms:—

$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$
vu	ta	,	ya	mi	m
$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$
vu	ta	,	ya	m	i
$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$
vu	ti	,	im	mi	
$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$	$\overline{\text{m}}\text{v}$
vu	ti	,	im	'i	

In the first of these forms, all of which it must be remembered are in the Plural number, the final *m* would seem to be superfluous (it coalesced, perhaps, in pro-







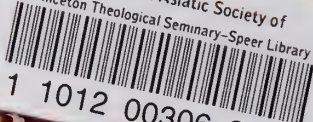




I-5 1852

Journal of the Royal Asiatic Society of

Princeton Theological Seminary-Speer Library



1 1012 00306 3379